



Christian Education

Vol. XIV

NOVEMBER, 1930

No. 2

WIDENING THE HORIZONS

A CHALLENGE AND A PHILOSOPHY

ROBERT L. KELLY

A very remarkable trend in American higher education has developed since the Council of Church Boards of Education was organized and CHRISTIAN EDUCATION became its organ. Then the conceptions of many workers in this field were narrow and fragmentary; now they are frequently very much broader and more unified. Then the Board secretaries and their staffs were concentrating their thought primarily upon the work of what was then called the "denominational" college, and which was often thought of by many as the "sectarian" college. Since that time great transformations have taken place in many colleges and the work in the great universities under the auspices of the Boards has developed beyond the fondest hopes of the most optimistic. Today, important work in the field of Christian education is being carried on by scores of men and women selected and supported in whole or in part by the Boards of Education in these great centers of intellectual life. Within the faculties of these universities are great scholars who are also commanding personalities, and who envisage an educational program impregnated with the spirit of religion. Many of these men are working in highly specialized areas of science, economics, literature and the fine arts. Indeed, supporters of the broader conception of the expanding place of religion in American higher education are springing up on every hand. As Professor Wieman says: "A man must have beliefs in order to live or act at all whether in scientific or religious matters. In every case our beliefs must not be held in such a way that we are unable to change or discard them for others when further findings point the way." And he goes on to say: "The supreme good

can be attained only as men share their experiences, their visions, their techniques, their materials, their insights, their discoveries. Only through cooperation and good will . . . does the greatest possible good slowly dawn. The creativity of life in every branch of culture when hearts and minds are rightly attuned in deep community is the Miracle of all time which the human mind can never fathom nor human power control, save only to meet the conditions of community. . . . It is the creative presence and power of God in the world which appear when men conform their lives to Him. That conformity is community. Whether we conform and how much we conform is the great hazard of history."

Professor Charles E. Skinner of the New York University School of Education has just expressed the broader conception in two sentences: "Religious education should not be considered as a separate kind of education. It is really an aspect of all education." To the same effect is the contention of Professor Coe: "Religion exists . . . because men find themselves and their world standing over against each other in an antithesis, even opposition, that needs to be resolved. . . . The religious impulse is thus toward the progressive unification of the man with himself, his fellows, nature and all that is. It is man's effort to be at home in this world and with himself." Sir Michael Sadler is emphasizing the assimilative power of education rather than its selective function. He declares, "Education is not wholly a matter of public concern. It is too intimately connected with family life and with private conviction to be entrusted to governmental management alone," and he adds, "Intellectual and moral education depend ultimately upon a philosophy." Another outstanding English educator, H. G. Abel, is impressed that "All is not well with the new education, because it stresses knowledge more than character, and he fears that our higher education is not increasing our happiness as much as it is stimulating our covetousness."

The conception of Sadler and Abel here set forth coincides essentially with the unanimous decision of the United States Supreme Court made some years ago in connection with the famous Oregon case: "The child is not the mere creature of

the state: those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

The Commission on the Objectives of Secondary Education of the Department of Superintendence of the National Education Association a few years ago, with very remarkable courage unanimously went on record in saying: "No greater task rests upon the secondary school than to help its pupils to find their God. How this is to be done is the greatest of problems. Of one thing only we are sure. We cannot solve the problem by ignoring it." It is a long climb from a public high school to the apex of the Research Department of the General Electric Company, and yet Roger W. Babson quoted the late Charles P. Steinmetz some time ago as having replied to the question, "What line of research will see the greatest development during the next fifty years?"—"I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of man and history. Yet we have been merely playing with it, and never seriously studying it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which, as yet, have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the last four."

Perhaps in the meantime the devotees of Christian education in particular and the Christian religion in general might be justified in increasing their efforts to make some discoveries along spiritual lines on their own account. It should not be necessary for religion to play the baby act and ask the scientists to wait until religion can catch up with the procession. Evidently Thomas Edison thinks in the interest of humanity even this extreme might properly be resorted to, for he has recently remarked: "God will not let us advance much farther materially until we catch up spiritually. The great fundamental law of science is that all forces must be kept in balance. When any

body or force goes off on a tangent there is a smash. This applies to America as it has to every nation before it."

Men and women who know the power of religion certainly should be heartened by the fact that while untapped spiritual resources are challenging their spirit of high adventure, the noblest seekers of truth in another realm, by means of the microscope, the telescope, the X-Ray, the spectrum and other instruments of exploration are striving to fly to the uttermost limits of the atom and of the cosmos and are reporting that everywhere they get new glimpses of what the Apostle Paul called the mystery of Godliness.

It is well known, of course, that the physicists in particular are among our most stimulating advocates of the development which, if we accept Jesus' statement that religion is coextensive with the abundant life, may well be said to be within the realm of Christian education. Michelson and Millikan and Pupin and the Comptons all have visions of this new philosophy and this enlarged conception of the Kingdom of Heaven. The eminent English astronomer, Eddington, must be counted here too. It is but a straw, perhaps, showing the direction of the wind that the California Institute of Technology is providing for the study of the humanities side by side with the sciences, and has called eminent scholars to the new staff whose work is to culminate in a union church in affiliation with the Institute.

No one is saying more today, or saying it more effectively, in behalf of the significance of the imponderables and the intangibles in the past and oncoming movements of humanity than Nicholas Murray Butler, whose addresses in this field should be read by every one who is willing to think carefully on these matters. How far can we go in imagination with Stokowski, the director of the Philadelphia Symphony Orchestra who, from his particular and exhilarating pinnacle of human experience catches glimpses of this same realm which physicists and the devotees of religion are surveying? A remarkable statement from him is: "Often I have been asked whether the non-existence of a visible audience when giving a radio concert is not an unfavorable condition, and whether we musicians do not feel the lack of direct contact with the public. I do not know how it is

with others, but our first radio concert was an immense surprise to me. We were playing in an empty hall, trying to send out the best music we could into space to any one who cared to listen. As one would expect, we had the sensation of sending out the vibrations, of which music is formed, by electrical current into the ether, but what I had not foreseen was that another much more powerful and subtle current was flowing in the opposite direction—from the unseen public to us. I cannot understand what this current is. It is probably not electrical, because there is no mechanical means of conveying it; and yet this current flowing from outside toward us is so powerful that I find it almost overwhelming. It is stimulating and inspiring to a degree that one could not imagine without having actually experienced it. It is like an immense, unseen tidal wave."

It is probably true that the English people, who have a genius for politics unknown to us, also have a profounder insight into this philosophy than do Americans. Our isolationism is not to be expressed merely in geographical terms. As Reinhold Niebuhr remarks: "Moral pretension is the baser part of the English genius for politics; the nobler part is the ability to gauge the interests and reactions of others than your own group." William Howard Taft undoubtedly incorporated this general conception into his philosophy of life, for not long before his death he observed: "As one grows older one realizes that the only pleasurable retrospect is of good that one may have done for others; that no honor, no emolument or wealth can make up for a sense of selfish devotion to one's own interest and an ignoring of the fact that our chief duty, as well as our chief pleasure, should be to help along." Even in the realm of the United States Army the things that count for most are the things that make for permanent character. It was General Douglas MacArthur, the newly elected Chief of Staff, who in his report to President Coolidge on the results of the Olympic games held at Amsterdam in 1928, said: "Of equal importance with the actual competitive success (America led the nations with 131 points to 62 for Finland, which came second), it is a matter of pride to report that the American team worthily represented the best traditions of American sportsmanship and chivalry.

Imperturbable in defeat, modest in victory, its conduct typified fair play, courtesy, and courage."

It is very much to the point to note that the American Philosophical Society, founded by Benjamin Franklin, is providing for a \$12,000,000 permanent monument to that eminently versatile American citizen, who while he may not have been aggressive in his advocacy of religious values, at least developed for his day a remarkable and unusual tolerance. With his characteristic quaintness he once said: "I have ever let others enjoy their religious Sentiments without reflecting on them for those that appeared to me unsupportable and even absurd. All Sects here, and we have a great Variety, have experienced my good will in assisting them with Subscriptions for building their new Places of Worship; and, as I have never opposed any of their Doctrines, I hope to go out of the World in Peace with them all."

DISCOVERING THE LEADERS

Who is able to rear the leadership for this new enlarged movement in human thought and human relationships? As the great engineer who is now the President of the United States has pointed out: "Human leadership cannot be replenished by selection like queen bees, by Divine right or bureaucracies but by the free rights of ability, character and intelligence."

An eminent agnostic recently remarked that "Astronomically speaking, man is negligible," to which a more wholesome and creative spirit replied, "Astronomically speaking, man is the astronomer." William Rainey Harper believed that not only were some men astronomers but that all intelligent men were philosophers, for he is quoted by President Edmunds of Pomona College as having said: "If a man has reached the age of twenty-five without a fairly good theory about life, or the age of thirty without a settled philosophy of life, no matter how much else that man may know, he is an ignoramus."

Professor G. W. Stewart, another physicist, of the University of Iowa, evidently believes in the injunction, whoever seeks shall find. He does not believe that teachers at present are sufficiently competent to recognize mental ability of a high order. He points out the necessity of helping young people to find an ap-

proper outlet for their special abilities. "The careers of great men are highly accidental. Only those possessing a high order of ability can recognize this quality of mind in others. Much can be done to improve the recognition and encouragement of talent. Creative talent is astonishingly common as are also qualities of leadership. The next most important step in education is a greater emphasis upon the conservation of talent."

When did higher education ever have set before it so magnificent and challenging a task as this? Only those can meet it who like Paul prepare carefully and magnify their calling.

THE DECEMBER NUMBER

Orders should be placed at once for extra copies of the December number of **CHRISTIAN EDUCATION**. This is to be a special issue in which the work in thirty-five universities related to the Boards of Education will be presented. It will be the most notable presentation of this work ever attempted. Stories will be given by those intimately associated with the work in the Universities of Alabama, California, Colorado, Illinois, Iowa, Maine, Missouri, Nebraska, New Hampshire, North Carolina, Ohio, Oregon, Pennsylvania, South Dakota, Texas, Utah, Washington, Wisconsin, the Agricultural Colleges at Davis, California, Storrs, Connecticut, Ames, Iowa, Manhattan, Kansas, East Lansing, Michigan, Corvallis, Oregon, Cornell University, The University of Chicago, The State Colleges for Women of Florida and North Carolina, and the State Teachers Colleges at Cedar Falls, Iowa, Albany, N. Y., and Nacodoches, Texas.

Approximately forty pages will be devoted to the description of the work and an equal number of pages—actually sixty-two pictures—will show the buildings in which the workers are carrying on the remarkable and unique programs of religious activities among American university students.

Single copies of this issue will be thirty-five cents, four copies, \$1.00. A new subscription to **CHRISTIAN EDUCATION** (including the December number and the *Handbook of Christian Education*) at \$2.00, or a renewal at \$1.50, will prove a wise investment for progressive workers in this field.

EDITORIAL NOTES

The third annual Pan-Presbyterian educational pilgrimage and conference occurred on October 9 and 10, with the Pittsburgh-Xenia Theological Seminary as the point of departure. On October 9, visits were made by automobile to some of the formative centres of Presbyterianism—the site of the first and second locations of what became Xenia Theological Seminary, the Old Log College from which Jefferson College sprang, and on this day also the marriage ceremony was performed between Xenia and Pittsburgh Theological Seminaries. During the day a service was held in the Hill Church of which the Reverend James Wilson, father of Woodrow Wilson, was once pastor.

On the 10th an educational conference was held under the auspices of the United Presbyterian Board of Education presided over by Dr. John E. Bradford, the General Secretary of the Board of Education of the United Presbyterian Church of North America, with the general topic, "May church-related colleges and seminaries be so coordinated as to be more effective in attaining the objectives of Christian education?" At a Pan-Presbyterian luncheon Dr. William Chalmers Covert, General Secretary of the Board of Christian Education of the Presbyterian Church, U. S. A., served as toastmaster, and especial honor was shown to President J. A. Thompson, of Tarkio College, Missouri, and to Professor Charles Randolph Compton of the College of Wooster, Ohio.

Later we are to publish in **CHRISTIAN EDUCATION** the remarkable story of the life of Professor C. R. Compton, which probably cannot be duplicated in behalf of any other college teacher in our country. While Professor Compton has earned this eminent distinction in the field of Christian education, and needs no further praise, it may be added that on the same page in **WHO'S WHO IN AMERICA** on which his professional career is given, is found the life story to date of two of his sons, both physicists, one a Nobel prize winner, and the other the newly elected president of the Massachusetts Institute of Technology.

THE ANNUAL MEETINGS AT INDIANAPOLIS, 1931

The twentieth annual meeting of the Council of Church Boards of Education is to be held at Indianapolis, Indiana, beginning Monday, January 19, 1931. On that day the various committees meet and put the final touches on their annual reports. On Tuesday morning at 10:00 o'clock the Council convenes, at which time there will be a review of the year's work in the field in general and with special reference to the college and the university work, the work in religious education and in the developing of capital funds. The leaders in these presentations will be Dr. Kelly, President Rall, Mr. Leach, Dr. Pritchard, President Harper and Dr. Anthony.

In the afternoon on Tuesday phases of the policy and program of the Council and of the constituent Boards will be presented by Drs. Covert, Padelford, Pritchard, Sweets and Kirk, after which there will be an informal interchange of views and experiences on the most helpful methods of work for those immediately related to the Council.

This will be followed by a tentative presentation of the present situation as to secondary and junior college education in so far as these movements are related to the Church Boards. By special arrangement, Mr. B. Warren Brown is making a comprehensive study of this area of activity for the Council.

On Tuesday night there will be a meeting on student problems under the general direction of Mr. Harry T. Stock, of the Congregational Education Society. The details of this program will be announced later.

On Wednesday morning and afternoon the program of the colleges related to the Boards of Education will be considered within six areas: the residential, the vocational, the broadly social, the recreational—including the uses of leisure, the religious and the cultural. There will be six twenty minute papers on these phases of the work of the colleges and there will be ample time at each session for informal discussion. It is believed this will be the climax of the Council's annual meeting. Well equipped leaders are making careful preparation for a piece of real team work in behalf of the church related college.

On Sunday, January 18, the pulpits of Indianapolis will be opened to the delegates and on Monday and Tuesday the denominational educational associations will meet.

On Thursday morning, January 22, the seventeenth annual meeting of the Association of American Colleges will open and will continue in session until Friday noon.

The Claypool Hotel will be the headquarters and the neighboring hotels, the Lincoln and the Severin will serve as hosts to the delegates also. Reservations should be made at once.

It is expected that the usual reduced rates will be offered by the railroads.

CONFERENCE ON ANNUITIES

A Conference on Annuities will be held at Haddon Hall, Atlantic City, New Jersey, on Monday, November 17, 1930, beginning at 9:30 in the morning and closing at 9:30 in the evening. A registration fee of \$2.00 to cover expenses of the Conference will be charged. All who are interested are requested to enroll with the Chairman of the Committee on Annuities, Dr. Ernest F. Hall, 156 Fifth Avenue, New York City, enclosing check payable to his order for the enrolment fee.

The hotel offers special rates and it is hoped that all persons attending the Conference will stay at Haddon Hall, but the committee does not insist on this. Reservations should be made early and directly with the hotel management.

The Conference offers an opportunity for inquiring into the whole subject of annuity agreements and methods of handling them and to help others.

Addresses will be made by Dr. A. W. Anthony, Chairman of the Federal Council's Committee on Financial and Fiduciary Matters, Mr. William T. Boult, Treasurer of the National Council of Congregational Churches, Mr. Gilbert Darlington, Treasurer of the American Bible Society and President of Harbor State Bank, Mr. George A. Huggins, Consulting Actuary of Philadelphia, Mr. Paul C. Cassat, Comptroller of Vassar College, and Dr. E. F. Hall, Secretary of the Department of Annuities, Board of Foreign Missions of the Presbyterian Church, U. S. A.

THE APPROACH TO MEN OF WEALTH**ALFRED WILLIAMS ANTHONY**

Large resources in this country are concentrated in the hands of relatively few men. Seventeen thousand five hundred and fifty-one persons have been listed who possess a property of more than one million dollars. Out of this number about four hundred receive an annual income of more than one million dollars, and two thousand three hundred are worth so far above the one million mark as to be called properly multimillionaires.

Gifts made by these rich people are truly astounding in the aggregate and yet relatively few of this large number have as yet learned how to distribute wealth. In the accumulation of wealth they are almost submerged with care, responsibility, perplexity and attention to multitudinous details connected with administration and reinvestment.

If a college president finds the way by which he may "tap" a new source of giving he renders a service not only to the cause which receives the gift but also to the giver, for in the process of giving the soul culture of the giver himself may be commenced, or, if already started, may be developed. Many rich people show indications of actually craving a new outlet for the diversion of energy and new methods for the attainment of pleasure.

The approach to a man of wealth cannot be arbitrarily marked out and followed. It must be in accordance with the individual's type of mind and idiosyncrasies of wish and action. Nevertheless certain considerations may be noted as applicable to most, if not all, persons of wealth.

Certain cautions, negative in character, should be heeded. No one enjoys the feeling of being "manipulated" or of having "something put over" on him. Nearly all possessors of wealth are shy of an approach which is not so open and above board, so frank and consistent in all its details and bearings, as to commend itself because of its sincerity, its good sense and its value. No sleight of hand, "smart

"Aleck" attitude will find place in the accessible avenues to a business man's mind.

Usually a wealthy person has considerable pride in his own judgment. There are ample reasons for such a pride. If the man be what is termed "self-made," he has accumulated his wealth, obviously to himself and to others, by his own foresight, wisdom and indefatigable energy. Experience justifies confidence in the processes of his mind and ordinarily, though he may from time to time ask for other men's opinions, he seldom is willing to substitute another's judgment for his own. Consequently he wishes to know every detail of a proposition and has little patience with things which are trifling, unimportant and not germane to the main subject.

In those cases where men have inherited property, instead of accumulating it themselves, they also have usually developed a large measure of confidence in self, for they usually recognize, and others should, that the ability to retain property, investing and reinvesting, avoiding pitfalls and "sharks," is as great, if continued through any considerable length of time, as to have accumulated the property in the first instance.

Probably three main questions usually arise in a rich man's mind more than do any others. The first is this: What is the *output* of your enterprise? If this question be addressed to a college president, it becomes incumbent upon the president to tell in concrete terms about his graduates. He must be concrete, he must be comprehensive, he must set forth merit in terms of character, ability and achievement. He must make it plain that his institution is promoting that kind of life and service in which the business man believes.

The second subject ordinarily in the wealthy man's mind, relates to economy and the elimination of waste. He seldom has patience with obvious defects in location, in specialization, as shown by side issues, vagaries, eccentricities or stupidities. He is interested to know that the material property is well cared for; that the finances are

thrifitly handled, including good bookkeeping and sound investments. He is concerned about insurance, repairs, upkeep, endowments and reserves. He estimates the economic value of the president and the financial ability of the board of trustees and the general drift and trend of the institution from the business point of view.

A third consideration, usually in the mind of the possessor of wealth, relates to administrative efficiency. At this point his thought may be centered largely upon organization, division of responsibility and supervision, including the president, his committees in the board of trustees and his committees on the campus. But still further, he is thinking of the faculty members, whether they are genuine teachers or not, inspiring to their students; whether they are given to lecturing or not, and are making names for themselves in the community or in the world of letters; whether they are progressive or not, open-minded, scientific, in friendly attitude toward new knowledge and real searchers after and exponents of truth as it is revealed from time to time and should be welcomed and housed in an educational institution. He is very apt to think of efficient administration in the terms of personalities. Usually out of his own business experience he finds that a real efficient administrator is worth almost any cost. He is concerned to know whether such persons are engaged in the enterprise, and whether also the enterprise is in any measure producing that kind of talent.

These three subjects of interest most likely to be in a rich man's mind, might be called "production, plant, process." He is accustomed to such designations and to analyzing these three qualities of an industry. He is more or less inclined to look upon the educational institution as he would upon an industrial plant—to analyze it and estimate it in terms familiarly employed in the industries which he may control or in which he has invested. The rare man in the rare instance may say to the president of a college "I give you a half million dollars which you may expend as you see fit." If such a sentiment is expressed,

whether the sum be one thousand dollars or one million dollars, it is because the testing of that institution, applied vigorously from the president downward, has resulted in giving the rich man full confidence in the institution. More usually he will say, "I will give you a stadium, or a gymnasium, or an athletic field, or a science building, or I will endow this course of lectures or this chair of instruction." All his life long he has been in the habit of thinking in concrete terms, and in his giving he usually prefers to give with distinct specifications, because probably he has learned to trust only his own judgment and wishes to apply that judgment only so far as he can see in his imagination a specific, concrete benefit.

Usually a man of wealth wishes to share in big things—not necessarily because they are big, but he usually deals in large ventures, he understands and appreciates vision and enjoys the thrill of bringing large undertakings to pass. A small institution has a good prospect with him if it promises to fill its place by reasonable growth.

SOME STATISTICS*

The collection and preparation of educational statistics for the United States is no small task. To visit institutions and offices, to assist them in making reports, and to advise reporting agencies as to how best keep their records, four field agents were employed by the government during the biennium 1927-28. To compile the statistical summary for the school year, 1927-28, approximately 30,000 schedules were received, verified and tabulated.

According to this report the total enrolment in universities, colleges and professional schools (excluding preparatory students) was 868,793 for the year 1927-28. Of these, 335,009 were in publicly controlled and 533,784 in privately controlled institutions. This is an increase of 87.8 per cent over the enrolment in 1920 and an increase of 417.1 per cent over that in 1900.

The survival figures for 1918 indicate that 23 of an original 1,000 students entering the elementary school were graduated from college. It is estimated that in 1928 this number increased to 50.

In 1927-28 a total of 1,010,232 teachers were reported in all types and grades of institutions, of whom approximately 20 per cent were men. Only in the higher institutions of learning did the men outnumber the women.—*E. E. A.*

* U. S. Office of Education, Bulletin, 1930, No. 3. Statistical Summary of Education, 1927-28.

KEEPING FAITH

RAYMOND BINFORD

President of Guilford College

This is not an article on "defending *the faith*," nor on keeping *The Faith*, but on keeping faith with others. Our denominational colleges and most of the non-tax supported colleges were each founded out of a deep religious conviction—a conviction that a certain interpretation of Christian life is of immense value in character building. These colleges, founded with these convictions, were turned over to faculties to operate. These faculties proceeded to standardize the institutions so that their records might be interchangeable with other institutions of higher learning, or accepted in the certification of teachers, with the result that they eliminated many of the original characteristics which embodied the concern of the founders.

In addition to the standardizing influences these colleges are bidding in the open market for students. They consider it desirable to eliminate anything that might offend patrons from other denominations. Besides this, it is often considered narrow and an injustice to a student to emphasize one way of life rather than all ways of life. An institution of higher learning must not be guilty of narrowness and must not prejudice the minds of its students, so we do not keep faith with our founders. Is it true that we should decolorize, odorize, depersonalize and completely socialize all of our students while they are in college? Are we doing the greatest service for our students when we so completely neutralize them that they have no burning zeal for some particular definite way of life? Senator Cummings, of Iowa, is reported to have said, "The longer I live the more certain I am that my way is the right way, but the less certain I am that the other fellow's way is the wrong way." If our interpretation of Christianity should be standardized and presented from the same viewpoint in all educational institutions, then there is no significance in what I am proposing to present.

The Quaker colleges in America have been challenged by a prominent American Friend who declared that none of them

presents the real Quaker interpretation of life. By the Quaker way of life, we may assume that we do not necessarily mean the George Fox way, or any other Quaker interpretation of an earlier period, but we may assume that we mean, by the Quaker way of life, the type most generally accepted by modern leaders of the Society. Of course, no one need be disturbed by the challenge our Friend made, if institutions of higher learning should never have any denominational atmosphere. If, on the other hand, the institution does bear an obligation to the faith of its founders and those who have sacrificed for it, and if it does have an obligation to set forth to its students something of the genius of the great religious leaders of the denomination to which it belongs, then such a challenge should receive our serious consideration. It seemed desirable, therefore, on the part of the author of this article, to ask the various administrators of the Quaker colleges whether they feel any obligation to Quakerism, and if they do, what steps they are taking to meet these obligations.

All the replies from these administrators indicate that they do recognize an obligation to the faith of the people who founded their institutions and to those who have been the main leaders in supporting their work. There is no indication, however, that any of them hold this obligation in any narrow or controversial way or that there is anything in the atmosphere of the institutions that is antagonistic to the faith and hope of other Christian denominations; but rather they seek in a positive way to build up the fine qualities of the faith they hold without pointing out the faults of any other. In other words, their obligation leads them to idealistic efforts rather than to controversial ones. So far as I have observed, there is no effort in the Quaker colleges to proselyte the students from other denominations.

In reading the replies and the publications of these Quaker administrators, we collect certain ideas which we may call the "Quaker complex." Not all of these words appear in any one reply from the nine Quaker institutions in the United States, but they occur in a sufficient number of them to justify us in assembling them under the title of the "Quaker Complex." These words are: Democracy, Friendship, Peace, Simplicity, Sin-

cerity, Reality, Inner Authority, Individual Conscience, Freedom of Conscience, Unity (no distinction between sacred and secular, between master and slave, high and low), Social Obligation, and Taking Jesus Literally (probably this means taking Him seriously). It should be pointed out that no one of the ideals expressed in this list of words is peculiar to Quakerism. There is no doubt, but that all of these have been emphasized in one way or another in all Christian denominations. But we believe that the group, taken as a group, has a peculiar Quaker flavor. We believe that they have a distinct dynamic force in character building if they are properly woven into the educational program of any institution. When these Quaker administrators were asked how they were making these words effective in the life of their respective institutions, they replied that people brought up in the Society of Friends would naturally reflect these ideals and embody them in their teaching; and so a considerable portion of the teachers are chosen from the Quaker fellowship. It was further suggested that the study of Quaker history and literature involving the Quaker philosophy would also emphasize and bring into living reality the ideals expressed in the above complex. Moreover, the chapel periods for worship and for discussion of various topics were quite generally used to give emphasis to the various phases of this Quaker complex, and in some of the colleges the periods of worship are of such a nature as to give emphasis to the Quaker conception of life. The courses, the hours of worship, the habits of the lives of the teachers in these institutions, and the background of many of the students, all tend to produce an atmosphere in which the ideals of this Quaker complex may flourish.

Some of these institutions believe that their methods of settling college problems and the organization of student life are of such a nature as to make real the elements of this Quaker complex. Lectures setting forth the idea of peaceful international relationships and oratorical contests on the problem of peace are used in the Quaker colleges, as they are in other institutions, to emphasize that phase of the Quaker faith. One college claims that "the entire curriculum and college discipline have been so or-

ganized as to further the principles underlying the Quaker way of life." I have quoted the exact words in this case in order to point out that this institution does not claim that its whole curriculum and disciplinary organization further Quakerism, but rather the principles underlying Quakerism.

Some of these Quaker colleges have made extensive collections of Quaker history and literature, and one of them has established a department which devotes its entire time to the study of such literature. It should be observed that in the cases where Quaker institutions offer courses in Quaker history and literature, these courses are not required of all students, but are offered to those who desire them. No doubt, in some cases students who are members of the Society of Friends are urged to take these courses. It may be emphatically said that our Quaker colleges are not making efforts to persuade non-Quaker students to become members of the religious Society of Friends. We believe, however, that they are making real efforts to further the spiritual qualities which Friends believe to be so essential in the building of great religious characters. Whatever of spiritual reality may be achieved in our students, we hope will go to strengthen the life of the denominations from which they come.

A common phase of our time is this restiveness which leads people to revolt against every requirement which life seems to exact of them, and to throw off responsibilities as intolerable loads—family obligations, the inevitable mutual adjustments of married life, self-restraint for the public good, social tasks. It is due to the lack of this sense of being lifted and upborne which is the essence of true religion. To have first-hand touch with God is to be underproped by Him so that one is willing to shoulder both his own load and the burdens of others and when one is straining to stand up under the weight to remind one's self, "Underneath are the everlasting arms."—*Henry Sloane Coffin.*

SOME URGENT PRESENT DAY NEEDS IN EDUCATION

W. H. METZLER

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Self preservation is the first law of life, and so the State in order to preserve its integrity establishes schools for the purpose of making good citizens. Educators must therefore give very careful consideration (much more than they have) to the characteristics or qualities of a good citizen. To me, a good citizen is first and most important a person with good character. Secondly, the good citizen must have a well-trained mind. A mind that can concentrate at will, one that can think clearly and logically, arriving at a sane judgment, one that can visualize and form clear-cut images, and so on through the whole category of mental abilities, covering the whole intellectual, emotional and volitional phases of mind. The third element in the make-up of a good citizen is to have a knowledge of a certain fund of important facts. Of these three, I think all will agree that the first is by far the most important. Go to any prison and you will find those with the second and third, but they are there because they are lacking in the first, and it is by no means true that all are in prison who lack character.

If we go out into the schools or colleges it will be found that fully 90 per cent of the time and effort of every teacher is devoted to the teaching of facts which, if we acquire, we are falsely called scholars. True scholarship involves all three, a fact which we must come to realize more and more in the immediate future. Occasionally, one will find a teacher who knows something of the *how* to get students to acquire the various mental abilities but for the most part little or no effort is put forth in this direction. This is perhaps not to be so much wondered at when one realizes how little of this *how* has gone into their preparation. Time is given to methods of acquiring facts but little or none devoted to methods of mental training. As to teachers and character development, the situation is perhaps less satisfactory in that they know still less about the *how*. Most teachers have a hope that their students will develop into

good characters, but they do not know how to bring it about beyond setting a good example, which, of course, will mean something in the way of its accomplishment. The saying that "Character is caught rather than taught" has some truth, but it also contains some error, for the past has revealed much in the way of showing how character is developed beyond what a good example accomplishes. In my judgment the greatest educational need of today is to turn this emphasis about and make the time and effort devoted to the three in the reverse order from what it is now. Teachers must see this need clearly. The second need is to have teachers prepared to do it. This means (1) they must have a very clear and definite understanding of all the elements that go to make up character, and (2) they must know how and when to get these elements into the minds of their pupils as desirables, and (3) they must know how to get the students to put them into practice in life situations. It is not sufficient to know the good, we must practice the good—we must live it normally. It is not my purpose in this brief statement to go into the *what* or the *how* of these elements, and I am presupposing a body as sound as possible, but another need is to have some one (or preferably a good committee) work out a detailed statement of character elements, arranging them in order in which children could understand them as desirables and then give many examples from school work in which they could be practiced. Still another need is to have a similar work done for the mental abilities. The school subjects are means to these ends rather than ends in themselves for their facts.

A good deal is said and written today about religious and Christian education, but is not character building religious and Christian? Where do we get our desirable character elements but from the religious leaders and especially from Christ? Is not Christianity a life made up of the elements of character which Christ possessed? If the foregoing is true, then is not the main emphasis in all school work religious? However, if we use the term character education instead of religious education, do we not disarm its opponents? Would any one—Protestant, Catholic, Jew, agnostic, or atheist—say he would not

want his children to be good characters? Would it not seem wisdom, therefore, to use the term character instead of religion in this respect? Moreover, this is not chimerical as is proven by such examples as the Lindale School in Minneapolis and others.

It is to be one of the features of the proposed Abraham Lincoln University.

EDUCATION AND MISSIONS IN EIGHT CHURCH PAPERS

MARTHA T. BOARDMAN

During the past summer a study of a group of typical church papers was initiated in the Council office with a view to determining from the amount of space allotted to education the relative importance accorded it by the editors—presumably in response to the demands of the constituency supporting the papers.

In our study seven representative weeklies of as many denominations were analyzed over a period of six months, beginning in September, 1929, and continuing through March, 1930, with the omission of December, because of its preoccupation with special holiday matter. There were twenty-six issues of each of these papers, a total of 182, studied. In addition, by special request, a similar analysis was made of a monthly journal representing an eighth denomination, for one year—twelve issues. The papers examined were—*The American Friend* (Friends), *The Christian Advocate*, New York (Methodist Episcopal), *Christian Advocate*, Nashville (Methodist Episcopal, South), *The Congregationalist* (Congregational), *The Presbyterian Advance* (Presbyterian U. S. A.), *The United Presbyterian* (United Presbyterian), *The Watchman-Examiner* (Baptist), *World Call* (Disciples—monthly). The unit of measurement was the column inch on the basis of three columns to a page, ten to eleven inches to the column.

Inasmuch as popular interest throughout the church is usually thought to be predominantly missionary, it was felt that knowl-

edge of the space devoted to missions, home and foreign, during the same period would serve as an excellent measuring stick for relative values. Accordingly, anything calculated to promote interest in missions was noted. Everything outside these two fields was classed as "miscellaneous."

To make the study worth while and to reduce, so far as possible, the ratio of possible error in course of calculation, several precautions were taken: (1) The number of papers studied was sufficiently large to indicate definite trends and to make minor irregularities less consequential. (2) No special "Educational" or "Missionary Numbers"** were included, when it was possible to detect them as such, an issue from another month being substituted to fill up gaps in the half-year studied because of these. (3) The total space in every issue was computed and from this was deducted space devoted to covers, advertising, publication notice, contents table, etc. The remaining net total furnished a comparable basis for all papers and was then made the subject of study; this was in turn sub-divided into (1) editorial and (2) general content material.

In applying our measure, the amount of space devoted to education and to missions was computed, the editorial section taken by itself as a distinct department; later, of course, included in the report as a whole. But we went further. We were interested not only in education but in various types of educational activity. Figures covering data pertaining in any way to the Church Boards of Education themselves or institutions affiliated with them—theological seminaries, universities, colleges and secondary schools in the United States, were placed in one column; similar figures for space given to religious work with students in tax-supported and independent institutions under the general

* It is interesting to note the editorial policy regarding such numbers. One paper publishes a special missionary issue each month; one published a home missionary, a foreign missionary and an educational number during the six months under investigation; two published one missionary (foreign) number each; three did not designate such special issues in any way, although certain numbers were found to contain larger proportions of missionary material than others. No doubt educational and missionary numbers were published during the part of the year not covered by this study. Educational issues are quite frequently found in the summer months.

direction of the Church Boards of Education were placed in another; and in still another, those related to religious education, i.e., Sunday school lesson helps, exhibitions, conferences, deputation work, vacation Bible schools, etc. And finally, a column was provided for the findings relative to education in general—national and regional statistics, the N. E. A., American Education Week, President Hoover's school on the Rapidan, and the like, as distinct from the special educational work of the church.

In drawing conclusions from the data presented, it should be understood that the present study, while a serious one and pursued with care along the lines indicated, is not absolutely exact or final; that in the nature of things the figures are but approximate, and that some allowance must be made for the personal human equation involved in classification of material.* Covers were ruled out but very often a striking cover page carries a strong missionary lesson. It is quite possible that another half-year would have yielded somewhat different results. Editorials on education or on missions might have been more frequent. The centennial of a college or mission or some other significant event in a given denomination may have led to the devotion to these topics of more than the average amount of space in the weeks covered by our study. When due allowance, however, has been made, we believe that the findings present a fairly clear snapshot of the average denominational journal and portray modern trends with considerable reliability.

Some interesting facts emerge in the summary reported in the accompanying table (Table I). It was found that the total editorial space**—10.8 per cent of the net total content space—

* More than one-half the measuring was done by one person. The writer wishes to make grateful acknowledgment to Miss Catharine Pickett, of *The American Friend*, Mrs. Bertha Tuma, Miss Ruth Boyd and Mrs. Agnes Scott, of the New York office, who assisted in this work, and to Mr. R. E. Cornelius, of the Methodist Book Concern, New York, for his very helpful suggestions.

** The term "editorial space" as used here includes only regular unqualified editorial matter about which there could be no question. The papers varied so much with regard to "contributed editorials" that the latter were ruled out of this class and included in "miscellaneous matter."

of the seven weekly papers contained 90 per cent miscellaneous discussion, 6.5 per cent missionary data, and 3.5 per cent data on education. The general content aside from editorial matter (89.2 per cent total net contents) ran a slightly higher percentage for education and missions—the latter in reverse order: 83.5 per cent miscellaneous matter, 8.7 per cent education, 7.8 per cent missions.* Taken together, it was found that miscellaneous material filled 84.5 per cent of the net space; education occupied 8 per cent, and missions 7.5 per cent.

The most striking discovery was the fact that the church papers are devoting a very small portion of their space relatively to what are generally thought of as the trunk lines of church activity—approximately 16 per cent to education and missions both together as against 84 per cent to miscellaneous subjects. The amount of space devoted to education and to missions was approximately the same. However, *and this is very important*, the material classified as educational included not only promotional material—contributed articles, reports, news items, editorial references, etc., as in the case of missions, but also *instructional material*—“helps,” outlines and exposition of the Sunday school lesson. Each weekly paper studied carries regularly in each issue from one column (one-third of a page) to over two pages of this sort. Such lesson material often includes stories drawn from the missionary field. There was unavoidable overlapping here.

If the amount of space devoted to “religious education,” technically so-called, were deducted from that devoted to education as a whole, we would find the latter reduced more than 50 per cent, that is, to 3.6 per cent instead of 8 per cent, as education's share of the 16 per cent of the whole net contents devoted to education and missions.

* While an attempt was made to analyze missionary promotional matter in the general contents, it was often difficult. Some denominations have unified the administration of their missionary work while among others there is diversity of distribution, e.g., Porto Rico sometimes appeared under foreign mission notes, sometimes under home. Articles dealing with “World Service” primarily missionary were not wholly so, and the division of space between home and foreign missions was not precise. An approximate estimate here was the best that could be made under the circumstances.

TABLE I

SPACE ANALYSIS OF CHURCH PAPERS WITH SPECIAL REFERENCE TO
EDUCATION AND MISSIONS

General Summary

Data	Seven Weekly Papers Six Months, 1929, 1930		<i>World Call</i> One Year, 1929	
	Inches	Per Cent	Inches	Per Cent
<i>Grand Total</i> (all space)	177,336		21,600	
Cover, adv., etc.	34,076	19.0	2,831	13.0
Total net contents	143,260	81.0	18,769	87.0
<i>Editorial Section</i> (10.8%)	15,551	(4.0%)	786	
Education	534	3.5	44	5.6
Missions	1,026	6.5	271	34.4
Miscellaneous	13,991	90.0	471	60.0
<i>General</i> (everything but Editorial) ... (89.2%)	127,709	(96.0%)	17,983	
Education	11,204	8.7	3,857	21.5
Missions	9,974	7.8	7,793	35.2
Miscellaneous	106,531	83.5	6,333	43.3
<i>Total Net Contents</i>	143,260		18,759	
Education	11,738	8.0	3,901	20.8
Missions	10,999	7.5	8,064	43.0
Miscellaneous	120,523	84.5	6,794	36.2
<i>General—Education</i>	11,204		3,857	
Church Institutions	3,194	28.5	1,459	38.0
Tax-supported and Indep. Insts.	254	2.0	41	1.1
Religious Education	6,570	59.0	2,322	60.0
Other	1,186	10.5	35	.9
<i>General—Missions</i>	9,974		7,793	
Home	2,675	27.0	1,686	21.6
Foreign	7,299	73.0	6,107	78.4

Excluding editorials, material relating to education of all kinds (8.7 per cent of general net contents) classified according to type of educational activity showed the following results: church institutions and boards of education, 28.5 per cent; religious work at tax-supported and independent institutions, 2 per cent; religious education, 59 per cent; other, 10.5 per cent. Of the total space devoted to missions (7.5 per cent of the total), 27 per cent was given to home and 73 per cent to foreign missions.

The same analysis applied to *World Call* revealed a more favorable attitude toward both education and missions, with strong emphasis on the latter. The percentages of space for the editorial section were as follows: miscellaneous material, 60 per cent; missions, 34.4 per cent; education 5.6 per cent. For general content, exclusive of editorials, the percentages were: miscellaneous, 43.3 per cent; missions, 35.2 per cent; education, 21.5 per cent. Of the general content devoted to missions 21.6 per cent was concerned with home missions, 78.4 per cent with foreign. Of education, religious education received almost one third more space than was given to church institutions and boards, 60 per cent as against 38 per cent for the latter.

Table II indicates the order in which the individual papers fall according to space devoted to education and missions. The small Arabic figures indicate the relative position of education in the editorial section, the Roman numerals the relative position of missions with respect to the total contents.

In Table III, the papers are listed in the order in which the types of education are emphasized.

It will be noted that *The Christian Advocate*, New York, which ranks first in the amount of editorial space given to education, ranks third in the percentage of total contents so devoted, and that the situation is precisely reversed in the case of the *Christian Advocate*, Tennessee, which stands first of all the church papers in total space given to education. *The Presbyterian Advance* and *The Watchman-Examiner* which tie for fourth place in editorial notice and also in amount of total space given to education are very wide apart in space devoted to missions, the Baptist paper standing at the head of the list so far as missions are concerned,

TABLE II

STUDY OF SEVEN CHURCH WEEKLIES WITH REFERENCE TO EDUCATIONAL AND MISSIONARY CONTENT OVER A PERIOD OF SIX MONTHS—1929, 1930

Church Paper	Education			Missions	
	Per cent Total Contents	Per cent Editorial	Rank	Per cent General	Per cent Total Contents
<i>Christian Advocate</i> (Tenn.) —	11.5	3.5	(3)	12.5	4.5
<i>The United Presbyterian</i>	10.0	2.5	(5)	11.6	8.7
<i>The Christian Advocate</i> (N. Y.)	8.7	5.6	(1)	9.0	6.5
<i>The Presbyterian Advance</i>	7.6	3.0	(4)	8.0	6.0
<i>The Watchman-Examiner</i>	7.5	3.0	(4)	8.0	12.4
<i>The Congregationalist</i>	6.4	4.0	(2)	7.0	11.0
<i>The American Friend</i>	2.5	(6)	2.5	4.0

Papers listed in order of content space in column inches devoted to education. Arabic numerals in parenthesis indicate relative order in amount of space devoted to education in editorial section. Roman numerals, with corresponding percentages, indicate order on basis of space given to missions.

whereas *The Presbyterian Advance* ranks fifth in space afforded them. *The Congregationalist*, which ranks high in missionary interest, is sixth in amount of total space given to education, but holds second place in editorial reference. Contrary to anticipation there appears, in general, to be no correlation between editorial notice and amount of space devoted to education in the paper as a whole. *The American Friend* stands at the bottom in both categories, giving 93.5 per cent content space to miscellaneous matters, 6.5 per cent to missions and education.

The figures in Table III are based on total educational material exclusive of editorials. It is interesting to note that *The American Friend*, that gives relatively the least attention to education of any of the seven papers, and makes no editorial reference to it (see Table II), stands first among them in the percentage of what space it does give to education, given to its board and church institutions. This paper gives the least space relatively to religious education and none to religious work at

TABLE III

PERCENTAGE OF SPACE ALLOTMENT, EDUCATIONAL CONTENT EXCLUSIVE OF
EDITORIAL REFERENCE, OF SEVEN CHURCH WEEKLIES OVER A PERIOD OF
SIX MONTHS, ACCORDING TO TYPES OF EDUCATIONAL ACTIVITY

Church Institutions and Boards of Education	Per cent of Educational Content
<i>The American Friend</i>	53.0
<i>The Christian Advocate</i> (N. Y.)	33.5
<i>The Congregationalist</i>	33.0
<i>Christian Advocate</i> (Tenn.)	30.5
<i>The United Presbyterian</i>	28.0
<i>The Watchman-Examiner</i>	20.6
<i>The Presbyterian Advance</i>	20.0
Tax Supported and Independent Institutions	Per cent of Educational Content
<i>The Congregationalist</i>	4.0
<i>The United Presbyterian</i>	3.8
<i>The Presbyterian Advance</i>	2.0
<i>Christian Advocate</i> (Tenn.)	2.0
<i>The Watchman-Examiner</i>	0.8
<i>The Christian Advocate</i> (N. Y.)	0.5
<i>The American Friend</i>	—
Religious Education (including Sunday School lesson material, leadership training, etc.)	Per cent of Educational Content
<i>The Watchman-Examiner</i>	71.2
<i>The Presbyterian Advance</i>	70.0
<i>The United Presbyterian</i>	62.2
<i>The Christian Advocate</i> (N. Y.)	62.0
<i>Christian Advocate</i> (Tenn.)	48.5
<i>The Congregationalist</i>	44.0
<i>The American Friend</i>	27.5
Other	Per cent of Educational Content
<i>The American Friend</i>	19.5
<i>The Christian Advocate</i> (Tenn.)	19.0
<i>The Congregationalist</i>	19.0
<i>The Presbyterian Advance</i>	8.0
<i>The Watchman-Examiner</i>	7.4
<i>The United Presbyterian</i>	6.0
<i>The Christian Advocate</i> (N. Y.)	4.0

universities. *The Christian Advocate*, New York, which gave education more editorial notice than any other paper but ranked third in total space exclusive of editorials given to it, stands second in the amount of space devoted to church institutions and board of education. *The Congregationalist*, which ranked second in the amount of editorial space given to education, but sixth in total space exclusive of editorials given to it, ranks third in interest in the institutions and the board affiliated with that fellowship. Many other interesting contrasts may be drawn from the tables, which will repay careful study.

CONCLUSION

There is no doubt but that knowledge is still the basis of power. Those who direct the activities of the church must depend upon open channels of publicity. The denominational papers are among their most serviceable means of reaching church members. Is it possible that some danger may lie in the emphasis now laid upon general exhortations to righteousness and promotional articles on all sorts of good causes to the neglect of vital information relative to what the church *is actually doing* along two fundamental lines which the Great Teacher emphasized? These church papers are full of helpful homilies and interesting comment on affairs of the day; irrespective of denominational affiliation they strongly oppose militarism and urge peace; they advocate prohibition and enforcement of the Eighteenth Amendment; they present problems of marriage and divorce, of labor and capital, of civic duty and the tariff. They contain scintillating sermons on profound themes by great preachers. They hold aloft the highest ideals. Unquestionably, much of this indirectly promotes the educational and missionary effort of the church. However, even allowing a 25 per cent "bonus" for this and for any items that may have escaped the tabulators, when all is said, the question still remains whether "talking about religion and talking publicly in general" is 80 per cent of the church's business. The slower, less spectacular processes of teaching and preaching Jesus' way of life at home and abroad—"here a little, there a little," repeated again and again—these impart the leaven that once at work may be depended on, on the

best authority, to permeate the whole lump. Certainly there can be no question that a sympathetic press in which progress may be constantly set forth is most vital in building the Kingdom.

Does the relatively small amount of space now given to education and to missions indicate that editors are apathetic, that there is a dearth of material at their command on these subjects, or that the church constituency has little interest? Can these springs of current activity, if encouraged to do so, pour forth streams of interesting data more freely than they have done? We commend these questions to the thoughtful consideration of those charged by the church with responsibility in these matters.

THE STUDENT WORKERS' ROUND TABLE

EDITED BY HARRY T. STOCK

THE SCIENTIFIC SPIRIT—AND MORAL PRINCIPLES AND
CONDUCT

(Suggestions for the Leaders of Student Discussion Groups)

In an editorial in *The New York Times* for September 11 there is a good statement of what the scientific temper is:

The "life and energies" of the true scientist "are devoted to the pursuit of truth. Any fragment of it which he believes he has attained he is ready to abandon whenever a larger and better verified segment of it is placed before him. His method is that of continual trial and experiment. He considers it just as much a duty to test and reexamine accepted scientific ideas, and to modify or reject them when he finds it necessary, as it is to make the original discoveries. Endless inquiry and verification of results are the very life-blood of science."

Some questions will occur to all of us as we apply this in the realm of ethics. Such questions may be the basis for a series of studies and discussions. For example:

To what extent is it true that the "experimental method" is the whole of the scientific method?

To what extent does the scientist break with the past, and how much does he hold to what the past has discovered?

Whose word does the scientifically minded person take?

Who is competent to experiment?

What requirements does the laboratory specialist insist upon of the person who experiments?

By what tests does a scientist decide whether a new theory has been proved, or demonstrated to be a safe working hypothesis?

To what extent can all of us be original experimenters in the field of morals; must each make his own experiments or must we rely largely upon those who have made this their special field of study? What types of persons can we trust?

What is the difference between the "scientific method" and the idea of "trying everything once"?

To what extent does the scientific temper require that I must learn everything by my own experience? Is it valid, is it possible, is it necessary to learn by the experience of others?

Will the scientist believe nothing until it is proved?

Are there any principles and types of conduct in the moral realm which have been proved to be true? If so, what are some of them? By what evidence have they been proved?

What are some of the issues regarding which there is grave doubt? In what fields should scientific and religious leaders be experimenting and seeking truth?

Take, for example, the field of relations between the sexes. A common attitude is that the old restraints and controls are taboos, are necessarily out of date and no longer valid. An equally common view is that the anti-Puritans and the "new morality" writers (in magazines and fast selling books) represent not only the liberal view but the scientific view. How shall we decide whether this is correct? By what evidence shall we decide, for example, whether it is better to hold to monogamy than to abandon it? to maintain the institution of marriage than to abandon it or adopt companionate marriage?

Are there such things as the following which have been proved by the evidence of social experience: that beauty is better than ugliness, that purity is more rewarding than libertarianism, that unselfishness is better than selfishness?

Who are the people whose word should be taken, at least tentatively, in the field of morals: business men, preachers, profes-

sors, editors, "Bohemians," persons of any walk in life or degree of intellectual attainment whose lives commend themselves to us by the quality of their inner and social experience?

What have the conventional codes represented—such as the Ten Commandments? Is it not the sum total of human experience (evidence having scientific value) up to that time? To what extent are the Ten Commandments still valid? How would you improve them? What would you substitute? Do we need some code, or can we get along without one?

In order to secure the highest type of social conduct, is it enough to have knowledge, facts? Is anything else necessary? Are ideas sufficient? Do you agree with R. A. Millikan: "In the last analysis there is nothing that is practically important at all except our *ideas*, our group of concepts about the nature of the world and our place in it, for out of these springs all our conduct." (*Science and the New Civilization*, p. 164.)

How much truth is there in the following statement: "'Ideals' are ideas gone wrong, no longer operational. In this sense, the ideal ethics would be an ethics, without ideals. An ounce of ideas is worth a pound of ideals any day." (T. V. Smith, in *Religious Education*, V. 25, p. 73). Do you agree with his definition of "ideal"? If not, how would you change it? Do you prefer the one which says that an ideal is "an idea to which emotion has attached"? Does the scientist ever use emotion? Does an idea become invalid when one gets emotional about it? Have the great scientists been wholly calm or have they become enthusiasts? What causes the moral lapses and the great moral conquests—pure reason, emotion, or a combination of the two?

Consider the implications of this statement: "We cannot get a lot of sociologists and psychologists to sit around a green table for a month and give us a new moral canon that will have any pragmatic value. Morality is not an edict. It develops slowly, and from time to time gets itself expressed in systems or codes." (J. T. Adams, *The Forum*, June, 1930.) If this is true, what shall we do: hold to the old, abandon it, ignore all codes, build a tentative new one? Adams continues: "Some body of . . . doctrine is essential if we are not to drift into moral anarchy.

To say that a great mass of hundreds of millions can dispense with the old ethics and rule itself according to science is, if I may say so, the sheerest drivel. Whatever may be said of some sciences, those of man and society still have to have their diapers changed every hour or so. To expect the mass of our population to guide their lives according to the latest pronouncements of a Freud or anybody else is to have lost all contact with reason." But if this be true of the masses, can we trust the intellectual part of our population to do it? Are college students part of this "intellectual aristocracy?" What is the distinctive duty of function or opportunity of the educated man in the realm of morality?

A great problem is to know how the various phases of life can be adjusted, how seemingly conflicting necessities can be coordinated. How, for example, can we be pioneers and at the same time be loyal to truth out of the past? How can we really "express ourselves" when we are under obligation also to "control ourselves"? How can an individual exercise the right of self-control when he lives in a world where there is so much control from without?

Does each of us have an inner sense of what is good and what is bad? Do we begin with subjective standards? Can they be relied upon? Does this individual inner criterion determine our acceptance or non-acceptance of moral principles? Is it rational? Does it defy the findings of scientific research? To what extent does everybody believe what he wants to believe?

What of the common viewpoint: "It does not make much difference what one believes—action is the only thing that counts"? Do we act as we believe? Does belief in the long run determine action?

CURRENT EVENTS IN THE STUDENT PROGRAM

Religious education is increasingly placing its emphasis upon the present experiences and needs of persons and groups of persons. Coe, for example, insists that it must have an awareness of present and future social situations; it must be concerned with "the unfinished tasks of Christianity."¹ Bower interprets

¹ *What Is Christian Education?* George A. Coe (Scribner's).

character education as a cooperative enterprise by which present concrete situations are explored, interpreted, enriched and controlled.²

One of the implications of this educational theory is that the program must be kept flexible and contemporaneous. It must not be a nicely fixed succession of lesson courses or discussion topics which seem to follow some logical order but which actually have little relation to the psychological and sociological experiences of a local group. Rather as current interests, needs and experiences become apparent (either to the group or to the leader of the group) the resources of the past and present should be brought to bear so that the best kind of experience may be achieved—the best personalities be developed. The knowledge of the past is to be *transmitted* so that the noblest type of life—present and future—may be *created*. Nor is knowledge the major end to be sought—present responses to the knowledge gained, on a high level of idealism, are an essential part of the educational process. Intellectual assent to worthy ideas must be related to social action; the ideas may grow out of enterprises undertaken, or they may produce service activities or prophetic living.

Current events, therefore, constitute not only a legitimate element in the student program—they deserve a major emphasis. College students are as much adult as adolescent; they live in a real world; citizenship is a present and not merely a future experience for them. The religious education program (that is, the whole program of the church conducted by an educational method) must enable and inspire them to help build a social order consistent with the highest ideals. And the discovery and defining of these ideals is no insignificant part of the process.

This means that a goodly part of the student program should deal with issues that are vital and local and immediate. These should be dealt with not merely by a single discussion or even a series of discussions, although our common experience should save us from the cynicism which says that discussions are value-

² *Character Through Creative Experience*, William C. Bower (University of Chicago Press).

less if they do not at once issue in activities which can be reported statistically or measured quantitatively. Conclusions reached, attitudes formed, loyalties established, ideals reenforced—these are subjective results which are often the most permanent and significant. But in many areas there should be immediate social achievement.

Among the problems of student citizenship—of responsible social living as members of a democratic community—are these:

The wise division of time between studies and outside activities
Sportsmanship in athletics, on the field and in the bleachers

The college papers and magazines—standards of taste, etc.

Social affairs of the college and of groups—standards, ideals,
regulations imposed from without and within

Chapel—its possible value, ways of improving it, sensible and
wholesome student attitudes

Greek and barb—problems of relationships, a sane attitude
toward individuals irrespective of affiliation or non-affilia-
tion

The reputation of the student body in the community—what
it is, what is desirable

The local churches—what they are doing, what they ought to
do, the degree of student participation

The freshmen—what ideals they should hold, the leadership
they follow, the responsibility of upper classmen toward
them

The seniors—what has happened to them during three years,
the best use of their powers during the last year, the kind
of alumni they will be

College spirit—what it is, the supposedly distinctive spirit of
the particular college, the traditions the present generation
of students is developing.

Many particular events occur which cannot be predicted, such
as: an unfortunate squabble at a football game, a provocative
address by a visitor to the campus, revelations of comparative
academic standings of fraternity and non-fraternity men or of
athletes and non-athletes. The alert leader will make such
events the starting-point for a project of study, a project which
will seek to complete itself in personal and group action. Any
single church club may easily build up its program so as to be
fluid and contemporaneous by scheduling a series of discussions
and studies which includes certain general and universal issues

and problems, and which at the same time leaves certain open nights which are reserved for matters which have just come across the horizon. Where there is the kind of inter-church and inter-agency cooperation that is desirable, there will be special periods during the year when all of the churches and the Christian Associations approach pressing issues unitedly. This may be done through a common series of meetings, or through simultaneous gatherings in each church which are planned together by the respective leaders. The important point is that united constructive action should result; if campus life is to be improved the united Christian forces should take the lead.

Thus far, we have dealt with matters of immediate campus concern. These are the issues which the local group must solve if they are to be solved at all. But students are a part of a larger world; they are citizens of a nation and members of a world society. They are under especial obligation to be intelligently concerned with all contemporary life. Current events, in America and Asia and Europe, are a part of their educative process and room should be made for them in the religious program of the churches. Four general procedures may be suggested:

A current events meeting once a month, which should be expanded over an additional period if real interest develops

A newspaper or magazine report—this may be a part of every second or third meeting

The use of certain current discussion materials. The Information Service of the Federal Council (105 E. 22nd St., New York City); Current Issues, once a month (50c for eight numbers, Room 805, 14 Beacon St., Boston); *Church and Society* once a month (Social Relations Department, 14 Beacon St., Boston) are illustrations of available helps. The news sections of *The Christian Century*, and such magazines as *The Literary Digest*, *Time*, *The Nation*, *Outlook*, will also help.

A series on modern developments, including such subjects as:
The Latest Discoveries of Science, Recent Developments in Politics, Important International Problems, Significant Re-

ligious Issues of the Day, The World's Foremost Leaders of Thought, Contemporary Social Crises, Recent Books of Value.

Recent developments indicate that among matters of especial current interest, upon which careful study and unbiased thinking are necessary, are the following: Widespread unemployment, business depression at home and abroad, prohibition as a political issue, the President and the Senate, South American revolutions, anti-republican strength in Germany, the extension of Fascist and Soviet influence.

What has all of this to do with religion? The question, in retort, is: What areas of life should remain free from religious influence? Current events and social issues should not be the whole of a program, but unless they bulk large in the educational plan of a church, religion remains an abstraction and the Sunday and mid-week services become ends in themselves.

Be careful what you laugh at. In this very modern age many of us are given to laughing at things that seem to be supernatural or things we cannot understand. There are apparently instances of telepathy, visions, mind reading. And now comes Professor Hart, Bryn Mawr College, who tells us that many things reported by scientists apparently involve the activity of a mysterious power external to the individual. There may be in and around this world genuine forces not accounted for by the present laws of physics, biology and psychology.

The day may come when man will discover that for the long centuries he has been living pretty much on the surface of things.

* * * *

The National Association of Biblical Instructors will meet December 30 and 31, 1930. The first session will begin at a supper on Tuesday evening, December 30.

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

METHODS OF TEACHING THE OLD TESTAMENT

GEORGE DAHL

Professor of Old Testament Literature, Yale Divinity School

Editor's Note: Professor Dahl's article is the third of a series on "Teaching in a Theological School"; the first appeared in the January, 1929, issue, written by Professor Edwin Lewis, of the College of Theology of Drew University, on "The Problem of a Teacher of Theology"; the second was written by Professor James Hardy Ropes, Hollis Professor of Divinity in the Theological School of Harvard University, on "The New Testament in the Theological School" (October, 1929); and it is expected that others will follow.—I. J. Peritz.

As a teaching method, the prevalent lecture system has been weighed in the balance and found decidedly wanting. Especially among the younger instructors, the conviction has steadily grown that one may not feed education to students as through a funnel. The lecture, no matter how eloquently or skilfully delivered, does not stimulate enough mental exertion on the part of the hearer. The net result is frequently a mass of inert, uncombined and undigested ideas. These are not only useless in themselves, but constitute a positive menace to mental integrity and growth. By supplying the student, with almost no conscious effort on his part, predigested mental pabulum, the lecture often has the effect of robbing him of all intellectual incentive. Not seldom does it serve the busied or the lazy as a substitute for individual study. The dangers of a one-sided devotion to the lecture method are especially acute today, when the powerful tug of manifold "practical" activities, all praiseworthy in themselves, leaves the student with only a minimum residue of leisure for the more fundamental work of the curriculum—which is, I take it, the establishing of that firm foundation of theory and principle without which the practical activities of the student are but as "sounding brass or a clanging cymbal."

The theological school has notoriously been a chief sinner in the matter of addiction to the lecture. Possibly this is in part due to the circumstance that so large a proportion of its faculty is recruited from the ministry, where public address is emphasized. At any rate the day is not far distant when other and more efficient methods than that of the obsolete formal lecture will predominate in our institutions of theological education. At least one major investigation of ministerial training is at present well under way. Whether the issue of that inquiry will be the recommendation of a larger use of seminar groups, individual research, the preparation of papers, honors courses, tutorial advisors, etc., remains to be seen. With the whole question in such active ferment, a paper such as this can, naturally, lay no claim to finality. But it may be that the pooling of experiences by a number of teachers will at least be useful in furnishing laboratory material.

It is our intention here to discuss the teaching of the Old Testament in a theological school. Perhaps the purpose in mind will be best achieved by focussing attention upon one single course, *viz.*, Old Testament History and Literature. It will be taken for granted that some such course, sketching the development of the literature upon the background of history, is offered in most of our schools. It would be perfectly possible, of course, to raise the far more fundamental and searching question whether any such comprehensive course has a right to be—whether in fact it ought not to merge into a thoroughgoing reorganization of the curriculum along radically altered lines. But into this vast and tempting field we may not now digress. In any case, principles and methods here suggested, so far as they are valid, ought to apply to any possible future rearrangement of the theological course of training.

The ultimate objective of the present paper is the suggestion of certain *methods* which have been found useful in teaching the course in Old Testament History and Literature. Before proceeding to our specific task, however, it is essential that we sketch certain base lines for our guidance. Accordingly we will first seek to answer two preliminary questions. These are:

(1) What are the proper *aims* of an introductory course in Old Testament History and Literature? (2) What *problems* or *difficulties* must be faced as we try to realize these aims in a typical group of first-year theological students? Upon the answers to these two questions will depend in large measure our response to the main inquiry: (3) What *methods* may be found helpful in such a course? Finally, it will be well to summarize under the query: (4) What *results* may we legitimately expect from the use of such methods?

I.—*Aims.*

Among the many possible aims of an Old Testament course, three in particular are to be distinguished as supremely important. The first and most obvious is to acquire information. Before the future minister or teacher can effectively use the Old Testament as tool and textbook he must, as a matter of course, secure an accurate and somewhat comprehensive knowledge of it. This would include both an intimate acquaintance with the contents of the component books, and a mastery of the essential literary and historical problems connected with them.

A second aim, which presupposes and is in fact based upon the first, is even more significant and ambitious. It is nothing less than the stimulation in the student of more purposeful and creative mental activity. He must develop for himself greater skill in that most difficult of all arts—thinking. Throughout the whole course there should be evident constant mental growth, with consequent changes in attitude and the attainment of ever widening intellectual horizons. Has not the learning process itself been defined as “the acquisition of points of view from which new interpretations may be made?” This process carries the student a far step forward beyond the sole mastery of facts as such. It would appear in this connection that the most important question a teacher can ask himself is: “How much stimulus to independent thinking do my classes get?” Unless instruction issues in vigorous and rigorous mental activity, no amount of communication of facts, however significant, can atone for our failure as teachers.

Most important of all is the third aim: the development of the student's religious life. The attainment of this objective is by no means unrelated to that of the other two. Faithful mastery of details of fact, followed by fearless facing of the many searching questions that arise to test the student of Israel's sacred literature, serve as fine moral tonics and inevitably involve the growth of character. "Character," as the late President Wilson has phrased it, "is simply a by-product of hard work." Many a theological student stands ready to testify that earnest, purposeful study, with the resulting attainment of new and broader points of view regarding the Old Testament, has been rewarded by genuine spiritual renewal. Not seldom has this involved a deliverance from worse than Egyptian bondage to outworn and outgrown notions impossible longer to hold. Besides these important but more or less incidental products of study, however, it is possible for a theological school to make a more direct contribution to the student's religious life. The devotional and mystical values for individual living of the history and literature studied may without offense be stressed. That this accent is needed will hardly be disputed. It is always fatally easy for student and teacher alike to assume toward the sacred material a certain professionalism which is absolutely inimical to personal religious experience. Hence the importance of keeping our third objective in the forefront.

Knowledge, mental growth, religious development—these constitute a worthy trinity of aims. The first two at least are essential objectives in all true teaching; the third lies more particularly within the province of those who teach religion. It is for the theological school to remember that, though its students have ample knowledge and keen intellects, without a genuine and deep religious life they are nothing worth.

II.—*Problems and Difficulties.*

Before enumerating some of the problems and difficulties to be faced in seeking to realize these aims in a group of first-year theological students, I must bear a preliminary word of personal testimony. Never within the twenty years of which I have direct knowledge have we had a finer, keener group of men en-

tering the ministry and allied forms of Christian service than right now. Physically, mentally, morally, spiritually, they will hold their own with any group of the past. That this spells exceeding great promise for the future of American religious life, is evident. At the same time, it would be a grievous disservice to these choice men should those who are entrusted with their training close their eyes to less agreeable facts. At every epoch there are certain unfavorable elements in any given situation which need to be appraised and remedied. There are features in our present educational situation which call for frank and unsparing criticism. To withhold this would be no kindness; to offer it implies not so much censure of the individual as of the system.

First of all, then, we must recognize the perfectly extraordinary lack of homogeneity amongst the members of the entering classes. Dismay is apt to overwhelm the teacher who faces a new group at the opening session as he realizes how utterly diverse are the preparation and equipment of the men before him. The colleges from which they come vary enormously in their standards of scholarship and requirements for graduation. Furthermore, while a few of the students may have had considerable preliminary preparation in the Bible (including, occasionally, a little linguistic training), others, perhaps a majority, seem to know literally nothing about the Old Testament. One cannot presume that any considerable portion of the Bible has even been read, far less seriously studied, by all the class. The antithesis that results means that what is familiar to the prepared few is startlingly new material to others. Added to this is a wide divergence in point of view. By some, modern methods of Bible study are taken for granted as the only possible basis for a vital and tenable faith. Opposed to these are a few men who enter the seminary with minds pretty effectively poisoned against everything that savors of liberal theology. To grant due Christian consideration to the fears and scruples of the latter group may involve boring to extinction the major portion of the class. Nor is this all. Besides the diversity in preparation and attitude is the difference in future vocation.

The man who plans to enter the preaching ministry is not seldom impatient of exact study of critical problems; while the prospective teacher and scholar must master even the minutiae of Old Testament study. Manifestly this many-sided lack of homogeneity presents to the instructor an exceedingly difficult and complicated problem. Here are the men before him with all their baffling cross-currents of attitude and aptitude! And division into smaller, more homogeneous units is not always practicable.

Lack of initial interest in the subject, ranging at times to definite antipathy, constitutes a second not infrequent difficulty. To a degree at least, this is due to the common ignorance, already suggested, of what the Old Testament really contains in the way of literary and spiritual treasure. There stalks abroad, moreover, a confused and hazy notion that modern philosophy and the New Testament have between them rather effectively deprived the Old Testament of all except a certain dubious archaeological interest. Needless to say, this prejudice is held with peculiar tenacity by those who know least about both philosophy and the Bible! Furthermore, the restriction of much current reading and teaching of the Bible to the New Testament and Psalms, with the practical ignoring of the superb religious values of the Old Testament as a whole, has worked strongly against a vital interest in this part of Scripture. Here lies another considerable problem for the teacher to solve.

Closely related to this is a third difficulty, *viz.*, a prevalent lack of fine literary appreciation. Evidently recent generations of American students read far less widely and purposefully in good literature than did earlier ones. The hectic haste of modern life, current emphasis on the sciences as opposed to the humanities—a number of excuses are available to account for this unfortunate state of affairs. The acid observation has often been made that, ever since we began to teach English in the colleges, students have been quite unable to write an intelligible English sentence, or to read intelligently a piece of great English literature. Whatever the cause may be, the fact of literary illiteracy remains. Naturally this lack of appreciation extends

to the Old Testament masterpieces. How abnormal, for example, appears the theological student who—except, perhaps, to fulfil a class requirement—finds time amongst the furious round of outside activities to read through Job or the Second Isaiah at a sitting. It simply isn't done! The great secular poets are as little read. The interrelation between Biblical and general literature remains, of course, quite unappreciated. Obviously, it is nothing less than a herculean task to instill appreciative love for the literature of the Old Testament into men so inadequately prepared.

In all too many cases, finally, the graduate of our American educational system lacks power of concentration. At least, it is very often true that the college graduate has never yet been initiated into the joy of hard and faithful study. This defect of much of our so-called "modern" education is touched upon in an open letter to parents sent out recently by the headmaster of a prominent Mid-Western preparatory school. "We are most definitely opposed," he bluntly states, "to the fad idea which is so prevalent that it (study) is all an easy beautiful little game which requires no work." This master's protest is not aimed at legitimate improvement of teaching methods; it is directed rather at our common American tendency to go to extremes—in education as everywhere else! We must all heartily sympathize with the desire to awaken such interest in a subject that hard work shall appear no burden; but of an education that, with a few waves of a magic wand, blandly dispenses with all necessity for work, we are justly and incurably suspicious. There are students, even in our theological schools, who seem never to ask what subjects will best prepare them for their chosen task. These put just one first and last question: "Is it interesting?" Nor is the interest meant that which comes along the path of hard and laborious study. Education must be painlessly acquired—if at all! A case in point is the almost hysterical modern reaction against all study of Greek and Hebrew. Men have actually been known to change their life work rather than face the drudgery necessarily involved in certain stages of language study. Ridiculous! Language or no language, if

the fearfully exacting demands of the modern teaching and preaching ministry are to be met at all, it seems only reasonable to require the most rigorous possible course of preparation from the theological student. This means that the instructor must, with kindness but absolute firmness, insist upon the maintenance of high standards of work. In so doing he will have to oppose certain soft and lax tendencies in contemporary life and thinking. Somehow the student must learn the secret of hard study; and the best way to learn is by doing.

As the foregoing analysis is avowedly concerned only with problems and difficulties, the brighter side of the shield has scarcely been displayed. It is only fair to add that the deficiencies indicated are not present in the case of all students, nor of most. By far the greater number come well equipped to do very creditable work. Nevertheless, there are enough students affected with one or more of these shortcomings, in greater or in less degree, to challenge the ingenuity of the teacher.

III.—*Methods.*

The discussion thus far has sought to show that the lecture system requires to be supplemented (although hardly entirely supplanted) by other methods better designed to promote the largest possible measure of self-activity on the part of the student. The choice of these methods would be motivated by three principal aims: (1) the acquisition of information; (2) the encouragement of independent thinking; and (3) religious growth. However, certain defects in the preparation of a not inconsiderable part of the student body hinder the attainment of these aims. These are the lack of: (1) homogeneity; (2) initial interest; (3) general literary appreciation; and (4) ingrained habits of hard study. In the face of this situation, what shall we say as to methods of teaching? And first, as to some general considerations.

Obviously, the matter of personal contact is always of extreme importance. To attain this end in part, it is desirable that the students should be grouped in small divisions wherever possible. Occasional conferences with each individual student are also of enormous value in helping to solve special problems or difficul-

ties. For abler students, some form of honors courses involving frequent reports on assigned topics is desirable. These courses would not only afford scope for special interests and abilities, but would also make the personal conferences easy and natural to arrange. Undoubtedly the tutorial system, already in vogue in a few institutions, further points the way toward a large increase of contacts between student and teacher.*

As already indicated, independent thinking, always of course on the basis of adequate mastery of the relevant facts, should also be specifically promoted in every possible way. Even though this results in disconcerting challenges of the instructor's cherished opinions, it is well to insist upon self-expression. Certainly the teacher is sadly in the wrong who relentlessly crushes every symptom of disagreement. The personal conferences just mentioned should be utilized as a means of promoting creative thought and expression. The late President Ozora Davis has made an interesting suggestion. It is that the student should practise something in the nature of a "daily dozen" minutes of concentrated thinking on the particular topic under consideration in the course. Pencil in hand, he would each evening jot down and arrange in orderly sequence the ideas that result from his study. This device, faithfully continued in the quiet of one's room, must of necessity prove a tremendous aid in promoting and focussing purposeful mental activity.

If, furthermore, we are to help the student in his religious life, our attitude toward the material studied must, of course, be reverent and fundamentally constructive. A measure of disillusionment is bound to come to certain members of the class as they attempt to adjust their point of view to larger knowledge of the facts. Much useless pain will be spared if the teacher is alive to the occasional need for pointing out the permanent and abiding values which persist amidst all change in form and expression. Oddly enough, every suspicion of "preaching" must be avoided! Again, such an apparently little thing as the investment of a bit of extra thought in the preparation of the brief

* For an interesting account of the experience of the Episcopal Theological School, Cambridge, along this line see Professor James T. Addison's paper in *CHRISTIAN EDUCATION*, June, 1930, pp. 688-695.

prayer with which class sessions open is apt to return surprisingly generous dividends in the way of inspiration given.

Emphasis must constantly be laid upon a large and generous use of the library. Almost as important as the attainment of a tenable and intellectually respectable point of view is the matter of securing acquaintance with a large number of books on the Old Testament. The student's big opportunity is right here and now. He should so prepare himself in this respect that it will be easy and natural for him in the future to go directly to the standard sources of information. It is self-evident that this end cannot be achieved by the mere dictation of a list of books under the caption, "Bibliography." The student must make actual use of the literature in various ways, such as preparing digests, reports and papers. A working knowledge of the important histories, introductions, sets of commentaries, encyclopedias, and other books is valuable beyond computation.

Besides these general features, it is in order to offer a few specific suggestions as to the conduct of the course. The writer has found that in actual practice the following methods aid in fulfilling the aims and meeting the difficulties we have outlined. Limits of space forbid much detail here.

An "exploratory test" may well feature the opening day. The questions asked should touch upon some of the major problems to be studied during the year such as, for example, the authorship of the Pentateuch, the date of Deuteronomy, the evidence for the Second Isaiah, the values of the Chronicler's history, etc. Needless to say, these questions will not be asked with any idea of recording grades upon the answers. Nevertheless, two valuable results should be achieved. The instructor will secure a certain amount of information as to the preliminary preparation both of the class as a whole and of the individual members thereof; and the student will gain some vision of ground to be covered and results to be achieved. Concrete tasks will thus be set before him. Curiosity, that most essential factor in the learning process, will be in some measure aroused. Where the student cherishes too high an opinion of his present attainments in the field, a more seemly humility may be induced

by the test. If, on the other hand, certain individuals are sufficiently well grounded to justify admission to a higher or more specialized course, this test ought to reveal that fact. It may also serve as a basis for dividing the class into more and less advanced groups. Incidentally, the replies to the questions may well be preserved until later in the year, when they will serve as an interesting measure of progress achieved. In addition to this beginning test, it is stimulating to give similar questions occasionally throughout the course. Possibly this may be done when the weekly assignment of new materials is given. Both the work of the preceding week and an exploration into the future may be included. As a general principle, it may be stated that the more self-expression in the way of thought-provoking writing the student can be encouraged to undertake, the better. This is true whether it be done under pressure of time limits in class or in more formal papers composed in the library; whether it serve as review of work covered or in anticipation of problems to be more carefully investigated in the future.

What else? It does not necessarily follow that Genesis is the proper and logical place for a beginning class first to "dig in." Quite the contrary. It would seem, as a matter of fact, that it is far better to commence outside the Old Testament entirely. Mention has been made of certain students who are inclined to doubt the value of the Old Testament for today's life. Would it not be well to devote a little time to a frank preliminary discussion of the query, "Why study the Old Testament at all?" On the affirmative side of the debate, three considerations would be stressed: (1) the high intrinsic value of the material as a whole, not only from a moral and religious, but also from a literary standpoint; (2) its indispensability for understanding New Testament and later religious ideas; and (3) its amazing "modernness" in view of contemporary scientific, social and religious questionings. Such a discussion will serve to stimulate interest in the possibilities that lie ahead.

But further orientation is important both for the men whose knowledge of the Old Testament is scanty, and also for those who

come with misgivings about modern methods of studying the Bible. At best the study of the Old Testament is far from easy. Not only does it involve exceedingly difficult literary and historical problems, but it offers at once an initial obstacle in that it is written in a foreign land by alien folk. A brief study of the geographical background, especially as this affected history and literature, helps remove this sense of strangeness. If, now, this is supplemented by a consideration of the essential characteristics of the Semite in general and of the Jew in particular, some of the prejudice against the historical approach is sure to melt away. This study of geography and race may be helpfully followed up by the study of the canon. With some idea of how we got our present Old Testament, no more and no less, the student is in a position to comprehend more clearly the methods of divine revelation.

Then, as a summary of these preliminary topics, some attention should be given to the spirit and methods of constructive criticism. In connection with each of the topics enumerated, the student should be guided in his reading toward the most rewarding books in the field. Of course these orientation subjects must all be treated succinctly and with due emphasis upon essentials. Nevertheless, though brief, such a birdseye view will help to clear away misconceptions and to prepare the class for intelligent and profitable study of the Old Testament itself.

The eighth century prophets—Amos, Hosea, Micah and Isaiah—would appear to offer the most advantageous point of departure for the intensive study of Old Testament History and Literature proper. Several cogent reasons point that way. For one thing, the critical problems are neither so numerous nor so complicated as in the historical books. The one outstanding critical difficulty is that of distinguishing secondary from primary material. Once that question is approximately settled, the student has a reassuring sense of security in that he can now deal with first hand material. He has before him the authentic utterances of Israel's great creative geniuses, originating in a definite and fairly well known historical era. It is no slight advantage, especially for a beginner, to know that his feet are

on the solid ground of historical fact. These prophetic books also commend themselves in that they are among the earliest contemporary records in the Old Testament. Furthermore, with the study of the prophets the student comes close to the heart of the Scriptures. Here, if anywhere, he becomes aware of supreme values.

In connection with this study of the individual prophets, some general reading on the genius of prophecy is valuable. There might also be the facing of a concrete problem in the realm of primary *vs.* secondary material. The question of the date and authorship of Isaiah 2: 2-4 (= Micah 4: 1-4) is admirably adapted for this purpose. If the student is sent directly to the commentaries, dictionaries and general literature on the prophets for the preparation of a report on this passage, he will add greatly to his knowledge of standard books on the Old Testament. More than this, he will have had the advantage of working out for himself a solution of the delicate and far reaching problem of the editorial revision of the books in the Old Testament. Now and later the members of the class should have a standard Old Testament history in their hands. For it is upon the scarlet thread of history that we must unify the scattered gems of priest and prophet, of sage and poet.

Only after this careful, constructive study of the earlier writing prophets should the swing back to Genesis be made. The student is now in some measure prepared, both psychologically and historically, for the more complex problems presented by the historical literature. Composite authorship, Babylonian and Egyptian influence, legendary material, historical value—these and many other questions clamor in Genesis for immediate answer. Here again it simply will not do to hand out ready made answers from a lecture platform. With whatever of fear and trembling, the student must work out his own critical salvation. Perhaps the best way to approach the matter, apart from class and personal discussion, is to ask the class to prepare a paper. Some such subject as: "The Two Biblical Accounts of the Flood (or, the Creation) : Their Literary Relationships, Historical and Scientific Accuracy, and Religious Values," would

serve to focus attention upon problems and values alike. Incidentally, the student would again of necessity enlarge his acquaintanceship with scholars who have written outstanding books on the Old Testament.

By the time the book of Genesis has been studied with some care, a certain understanding of basic principles and correct methods should have been acquired by practically all the men. Consequently the large remainder of history and literature may be covered with much greater dispatch. So far as possible, the individual should be encouraged to work out for himself solutions of the many absorbing problems that arise in this immensely varied field. As the last written assignment for the year, it might be well to request a study of definitely religious values, thus placing the final emphasis where it belongs. One or more of the crowning masterpieces of the later Old Testament period should provide the materials for this study. I would suggest as a possible topic: "Universal Religion in the Second Isaiah and Jonah"; or, "The Religion of Psalms and Proverbs: A Comparison and a Contrast." Such a task will call forth a most gratifying response from a class that has been trained along the lines indicated above. Part of the last regular session of the class may well be devoted to a comparison with present knowledge of the answers to the first exploratory test.

IV.—*Results.*

What results, finally, may be expected from such a course as we have outlined? First of all, we should have measurably succeeded in our aim of giving the student a valuable fund of information. The Old Testament books themselves and the history behind them ought to be fairly familiar. There will be some acquaintance with the major problems, and tenable solutions will have been suggested for them. Incidentally, the standard commentaries, and a large number of other important works on the Old Testament, will have become accessible through actual familiarity with their use.

Second, mental horizons will have been broadened by constant practice in thinking through real problems. The habit of study will have been strengthened. Thinking will tend to be con-

trolled less by prejudice or desire, and much more by scientific method based on the available facts. The point of view should now be both definitely modern and positively religious.

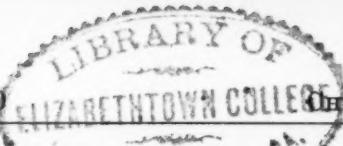
Third, the power of appreciation will have been enhanced. A new perception of the surpassing value of the Old Testament, not only as great literature but also as a dynamic social and religious force, will have become the student's own.

Fourth, keener spiritual insight and finer devotion to high ends must of necessity come to him who has faithfully, reverently and earnestly immersed himself in the marvelous Old Testament millennium of Hebrew life and history. Both directly and indirectly the religious impact of the study upon the individual life is sure and effectual.

Finally, enough interest and curiosity should have been aroused to lead the student on to further study and work in this rewarding field. He is now ready to proceed into more advanced and specialized courses with something approaching an adequate background. This background will also make itself felt in his studies in homiletics, religious education, and the many other subjects which vie for his attention—not to mention its effect upon his practical training work in church, mission or settlement.

It may with some show of reason be objected that the course we have outlined is too ambitious; that in comparison with some other subjects offered it is too strenuous. Some of the weaker students may even be forced to drop out of the race. But, with all due consideration, is not this exactly the direction in which we must move if the ministry of preaching and religious teaching is to command and maintain the respect of thinking people? We need not so much more, as better, men in the service of religion. For the unfit it is the truest kindness that the exit into other forms of service should be facilitated as much and as early as possible. Will it not appear altogether an advantage if "narrow is the gate, and straitened the way, that leadeth unto a life" devoted to the distinctly spiritual service of mankind?

NOVEMBER, 1930



CHRISTIAN EDUCATION

**ANNUAL MEETING OF ASSOCIATION OF TEACHERS
OF RELIGION, LAKE GENEVA, WISCONSIN,**

JUNE 13-15, 1930

FRANK GARRETT WARD, Secretary

The 1930 Annual Meeting of the Association of Teachers of Religion was held at the Young Men's Christian Association Encampment, Lake Geneva, Wisconsin, from Friday afternoon, June 13, to Sunday noon, June 15. The Student Conference of the Y. M. C. A. for the Central Region was in session at the same time upon the grounds, and the members of the A. T. R. were granted free registration for these meetings, several of which they attended in addition to the sessions of the A. T. R. itself. This dual relationship proved a very satisfactory arrangement: it furnished two speakers and brought some members who might otherwise not have been present.

Some modification of the proposed program was necessary, but the four general sessions proved very satisfactory.

Friday afternoon session: After the members had presented for later consideration topics related to their local situations, the major part of the afternoon was devoted to a forum group led by Professor Harrison Elliot, of Union Theological Seminary, on "Using the Discussion Method in Classes in Religion." This brought out a number of useful suggestions, particularly as to the relating of the Bible to the immediate life situations of students.

Saturday morning and afternoon: These periods were devoted to a general discussion of the professional problems of the teacher of religion. Several areas were broadly surveyed, and tentative plans for further study laid out. It appeared conclusively that here is an area of interest within which the Association of Teachers of Religion can function very significantly, both by promoting meetings and sectional-group discussions, and also as a medium for the exchange of views through the executive or through our official organ, CHRISTIAN EDUCATION. Typical subjects discussed were: a teaching situation where coercion is exercised upon the instructor by the college constituency; an

instrument for the discovery of typical ideas of God held by college students; a program of faculty-student cooperation in religious programs; orientation of freshmen, and personal counselling, in terms of religious values; a project in worship that shall be intimately related to the daily concerns of the student body.

Sunday morning session: Mr. David R. Porter presented a general description of the National Student-Faculty Conference to be held at Detroit in December, 1930, and led a discussion of methods by which the Middle-West colleges might most profitably share in the advance preparations for this event, and insure the most suitable representation.

Business Session, June 15, 1930

The minutes of the Annual Meeting, April, 1929, and of the Winter Meeting, February, 1930, were read and approved.

The Treasurer's report was accepted in tentative form. The annual reports of membership and finances will be published in future issues of **CHRISTIAN EDUCATION** for the information of all interested.

Discussion re time and place of annual meeting: The small attendance at the annual meeting was recognized as being due to several unavoidable conflicts, and also due to difficulties as to time and place. Several alternative suggestions were proposed, and left with the Executive Committee to examine and report back to the members. It is evident that our meetings must be held in conjunction with some larger meeting which shall draw our members, furnish speakers, and insure lower railroad rates. The proposal to hold a meeting, perhaps the plenary annual meeting, in conjunction with the International Council of Religious Education in Chicago in February, received considerable support. Such an event might be the occasion of an *intersectional* meeting, and the Executive was instructed to look into the possibility of such an arrangement.

Discussion of relations with other Associations: The Executive was furnished with suggestions in this matter, and instructed to shape these into proposals which shall be submitted to other sec-

tional organizations (East and South), looking towards a closer coordination of effort and interest, and the setting up of a *national* organization or committee. The desirability of territorial lines being drawn was recognized.

Voted, That the academic year be the unit of time for membership, and that this basis be recommended to the other Associations.

Discussion of the new situation regarding the space allotted to "Bible" matters in *CHRISTIAN EDUCATION*:

Voted, That a "Publication Sub-Committee" be appointed by the President to secure suitable material for publication from our territory, and to deal with the matter of allotment of space.

Discussion of proposal to discontinue annual meeting in June now required by constitution, and to substitute sectional meetings in various parts of our territory and/or a mid-winter meeting.

Referred to Executive to study and report back to members.

Election of officers:

Voted, To supplement existing officers by addition of members geographically distributed, certain vacancies to be filled by nomination of the President:

President, E. E. Domm, Naperville, Ill.
Secretary-Treasurer, F. G. Ward, Chicago, Ill. } Central.

Vice-President, O. V. Jackson, Mt. Vernon, Iowa.
To be appointed. } Iowa.

A. B. Potorf, St. Paul, Minn.
J. F. Balzer, Northfield, Minn. } Minnesota.

A. C. Wickenden, Oxford, Ohio.
A. D. Beittel, Richmond, Ind. } Ohio and
} Indiana.

Other geographical representation to be arranged.

Adjournment.

SHOULD THE CHURCH BE ORGANIZED FOR SOCIAL WORK?

WILLIAM S. KELLER, M.D.

The central term of the question is vague. What would it mean to "be organized?" Social work is itself already organized. Merely to read the titles of associations nationally organized for social work would take a great part of my time. Does the question suggest that the church should attempt to duplicate its choice of these associations; to organize for herself hospitals, mental clinics, visiting nurses, charities, vocational bureaus, family welfare, child caring, juvenile protective, employment and prison reform agencies? It is unthinkable. Such works (although inchoate) were once the church's own or were born of her spirit; but they have long ago grown up and set up their own households. Duplication is unthinkable; it is impossible. Only one Christian communion can do that; and even she, with an imperial and universal organization, leans very heavily upon so called secular agencies.

Or does the question suggest that we should train and regiment more of our members to take paid or voluntary places in organized social work? Backward as we are, there is no communion with proportionately a more numerous or more thoroughly responsible representation in both full time and honorary positions than ours.*

What ought the church to do? In this modern age when life was never so unsettled, so full both of danger and promise, she ought to see that there may be a new impulse, a new note in the old Gospel. I do not mean that the Gospel of Jesus Christ is to be altered, but I do insist that the times have long been calling for churchmen to know the social order with a deeper understanding, and to approach man's need with a new emphasis.

In the past the church has trusted to one or all of four methods; to authority, to high ethical appeal, to the intellect, and to individual or group emotionalism. Her aim has been worthy,

* Dr. Keller is chairman of the Department of Social Service, Diocese of Southern Ohio, Protestant Episcopal Church; Director, Summer School of Social Service.

but her methods fail to reach men. Life is a dynamic, evolving, a going thing. Religion is not keeping pace. The church's tendency is to settle back upon the past, to become conservative, static, unchanging.

There is no way in which the ethical and spiritual values have so much reality as in the social order. There is no way that organized religion can realize ethical and spiritual values save by social action. Separate them from the social order and they are abstractions, illusions and sentimentalities.

The church must not only be an institution wherein moral ideals are created, it must find a means of objective expression through which they are made effective. The church in addition to being a place of refuge must be a dynamo and the fountain source of all social idealism.

To the theology which depends entirely upon a miraculous salvation through Divine Grace this problem is no more difficult than it ever was. To the minister whose religion includes a fearless investigation of all possible sources of truth, a desire for all contributing knowledge and an increased understanding of human behavior, it is impossible to meet these situations with solace or rebuke. After all the objective world is master. A religion that cannot exercise control in the objective world will be a plaything.

How then, may religion be made productive to the parish?

Parish

The course of study used in most church schools is the result of much thought. We are told its primary interest is in the welfare of the child. Too frequently, however, as a result of poorly trained teachers or a faulty interpretation of the course, the child is subordinated to the institution. Comparatively few children remain in the church school until they reach the senior class where a project method should see its greatest fulfillment in such courses as "How Can I Be a Christian in My Community?", "What Constitutes a Christian Act?", and "Training for Parenthood." Courses that would interpret love, courtship and marriage would lead directly to the confirmation class where further instruction should be given (with the consent of parents) in "Sex Character Education."

It is advisable to separate the groups for such instruction, and to secure the services preferably of a woman physician or an experienced woman teacher to address the girls. This is the emotional period, as well as the period of question for the adolescent child. Since love is youth's objective, it is natural for them at this age to seek some freedom. They should be taught the difference between license and freedom, as well as the meaning of Christian citizenship.

What Christian citizenship can mean is not exhausted by the ordinary notion of patriotism. Nothing less than the union of developed and controlled personalities is fit to be the foundation of a really Christian order. Make the last two years serve the development of such personalities.

The program I have found in most Young People's Societies has been subjectively selfish with much emphasis upon parties and dances, not altruistically social and with an absence of leadership in constructive social helpfulness to the under privileged as well as sometimes harmful to themselves.

In vain I have suggested to several groups that they become interested in the predelinquent, the younger brothers and sisters of juvenile offenders in their neighborhood. I have often regretted the fact that our church launched a Young People's movement before more serious thought was given to what the program should be. If these programs are not character building, is the church justified in sponsoring them?

Preparation for marriage is a logical and natural sequence which is not hard to broach if in earlier years freedom in conversation and understanding with pastor or teacher has been established. It is at this point especially that the pastor must not fail to issue a warning regarding "the modern revolt against conventional morality" and the ever ready acceptance of the belief that "the newest and latest is the best." He must not fail to interpret marriage at its best and to portray the family biologically and socially. He must covet for marriage and the family a means for mutual growth in the development of personality. He must not fail to associate marriage as primarily conducive to the bearing and bringing up of children to maturity. Much harm has been done to marriage and the home in

recent years by associating marriage with the idea of romantic love (in the sense of erotic emotionalism) and with an arrested reproduction as an intent.

It is my personal judgment that the clergy should analyze the records of the Courts of Domestic Relation in their respective communities and find the outstanding causes of divorce. By doing so they would better understand the personal problems of people and by means of education could prevent more marital trouble than will ever be solved by disciplinary measures. Parsons should then be permitted to marry divorced persons when they see that it is socially necessary and helpful.

The fact that approximately ten percent of all marriages in this country are unavoidably sterile is worthy of our notice. This represents about two million homes. We are told by Dr. Meeker, a gynecological expert in Boston, that these figures do not include another large number of marriages that are childless by choice. Whether the instances of sterility be unavoidable, or by choice, we must look upon it with great concern as one of the great dangers to marital happiness, the home and to organized religion.

Sex is not inherently bad. Although, of course, its primary purpose is for reproduction, let us not fail to see it also as a means of expressing true love to the mate chosen for life.

The church and the parson should be the guardians of the family, and the custodians of child welfare. When the church fails in this function, she is derelict. Let us not think of Christian ethics and Christian morals as being negative. They are positive, dynamic and venturesome. The church's experiment lies in the challenge of monogamous marriage and family life.

Hasty marriages are extremely unwise. Let marriage licenses be procured long in advance, or, also what is still better, let the church provide its own method of pronouncing marriage banns. Can we not train young people so that they will not enter marriage secretly and furtively? It is true that in some states a marriage license can be secured more easily than a dog license or a hunting license.

Standardized national marriage laws would prevent couples from crossing state boundaries for easy terms in licenses and

would do much to prevent hasty marriages. Here is a good social measure which the church could assist in obtaining.

The Woman's Auxiliary is a remarkable organization and is doing worthy service. Isn't it time, however, to see that its energies and influences should not be monopolized by an interest in Foreign and Domestic Missions, but should in part extend to the social order in one's own locality? Let competent speakers have reasonable time to discuss training for parenthood, sex character education, child psychology, problems of behavior and allied subjects.

This would create a fine nucleus for study classes that would eventually and very wisely bring in husbands and sons and in a practical way be the means of allying the departments of Religious Education and Social Service.

To arouse the social consciousness of this worthy group may mean to find Christians in a childless home who would gladly take a homeless child, if they but knew the skill and scientific precision that characterizes the best modern child placement bureaus. It may mean that some worthy family could take a child as foster parents if not for adoption. It may mean that some acceptable persons for economic reasons would use their home as a boarding home where the state would pay weekly for the maintenance of the child.

So far, I have intentionally evaded the more purely social and personal function of the priest of the parish. I have said nothing about the problems of industry, of unemployment, or the constructive relief of poverty. I have said nothing about the intelligent disbursement of relief for which the clergy are usually so unprepared. I have not approached the subject of the homeless man, the transient family and the stranded family. The vast problems of mental hygiene with its religiously eccentric, over sensitive, and the psychopathic group, have been purposely omitted. I have said nothing about parish houses being used as community and recreational centers. I have evaded the subject of delinquency and crime. I did not think it was necessary to remind you of the need for the intelligent handling of the unmarried mother.

Diocese

A social program for a parish is frequently prompted by Diocesan leadership. The Department of Social Service of the Diocese should sponsor a circulating library, kept up to date, with the best publications on child welfare, the family and general subjects in a social research and practice, graded for the use of the laity and clergy.

Parishes strategically located throughout the diocese would do well to have an occasional quiet day for social workers (professional and volunteer) to give them spiritual refreshment and the assurance of the church's sustained interest.

Departments of Social Service could occasionally hold small study conferences for clergy in constituent convocations to help them develop a social technique. This in some large centers could be accompanied by Reconciliation Tours visiting slums, labor centers, institutions and foreign born localities, in order that they may humbly discover how the other half lives.

Institutes in Human Relations (parenthood particularly) would be profitable in large centers, inviting the cooperation of the schools and social agencies. Here it would be possible to show why children are in conflict with their parents and methods of handling the problem child.

A speakers' bureau with a printed circular published by the Department of Social Service, giving names of speakers, their background and their subjects should be available for those in charge of luncheons, dinners, annual parish meetings throughout the Diocese, church organizations and the Diocesan Convention.

I have said enough probably to have some one in this audience think that I am asking too much of the clergy; that I am expecting them to be super-men; that I demand a type of leadership that is impossible. Not so. We are living in an age of transition. Life has become very complex. Increasing demands for a new type of leadership are at hand.

Twenty-five years ago medical education required three years for graduation, today it requires practically nine years in recognized schools as regulated by the American College of Surgeons. Ten years ago preventive medicine, biological chem-

istry and tropical medicine were undeveloped. Today, housing, the social aspects of medicine, the psychological approach to the treatment of disease are occupying our attention. Public health education (disease prevention) is demanding an increased amount of attention.

In the field of education, the days are not long enough for the task. Time is demanded for extension courses, story telling, dietetics, nutrition, psychology, sex education, conservation of vision and classes for the hard of hearing. Some of our schools in the larger metropolitan centers during the winter months must open at seven o'clock in the morning to take in and furnish breakfast for little children whose mothers and fathers, as a result of economic pressure, must leave them untended and even unfed.

The focal point in education is not alone acquaintance with the past, it is building forth a future from the present and past. The primary purpose of Christian education should be to create a new world, not alone to hand on a religion. A vital religion should be a synthesis of world view ideals and a program which emerges from a life situation to which it offers guidance, challenge and hope. Religion of the future must be intelligent, logical and in harmony with known truths in all fields. It demands a trained leadership, a leadership that can cope with the inertia of religion, a leadership scientifically trained as well as consecrated.

Seminary

The seminary graduate who is not content to limit his time to social functions, pink teas and the chatter of gossiping parishioners, yearns to attack the many real problems with which he is confronted and yet finds himself unfitted to deal with them. Truancy, lying, petty theft, sex misconduct and many kinds of social maladjustments come to him as more or less of a surprise for which he has but a vague solution. Sooner or later he finds out indirectly, or by chance, that several families in his parish have broken. He attempts to ascertain the cause and finds the problems deeply involved in a family boarder, bootlegging, or, mental and temperamental incompatability. He studies the church's attitude regarding divorce. He then thinks of the underlying cause and pathology of divorce in all its complexity.

Shall he inveigh, denounce, prohibit or punish the sufferers? At this point he either turns upon the indecencies of the social order, and as a means of escape, limits his time to his services and in calling on his pitifully small congregation; or, he begins to take stock of his equipment. "He faces the world with bare hands and a few books that mock him with their apparent other-worldliness."

The physicians and surgeons, men no older than himself have had the advantage of bedside instruction, clinics and surgical pavillions followed by a year or two of internship.

The young lawyer has had two years training in the local Legal Aid Society where he has studied the social and economic status of families as well as court procedure and practice.

The engineer has spent his college training in a cooperative scheme of education whereby he works in pairs, going to school for one month and rotating with his partner who has worked a month.

In every profession he finds that "doing it" has been the best method of "learning it." He begins to realize that his profession is substantially not different from many others because after all, "People" is the "stuff" with which he works, but that he has not been given a technique. He sees that theological education in most instances has been characterized by three years of theory. He sees he has received an elaborate training for ceremonies and functions which after all are not his main work and take but small part of his time. He finds himself out of touch with many social humanitarian agencies which are giving relief and advising the underprivileged in his own community, indeed, sometimes in his own parish.

The picture is not overdrawn. Many clergy as a means of escape go into teaching, some bury themselves deep in mysticism, some take to fads in religion, while others try spiritual healing because of its supposed kinship to their training. The far greater number who do not succeed in breaking through the barrier develop a mild melancholia and disappointment from which they may not emerge. Not a few good men have lost heart and sometimes quit in an honest sense of futility. Some place should be found in the seminary curriculum for a gradu-

ated course in modern social values. Socializing and humanizing a curriculum need not displace any subject, but it can permeate all subjects and unify them.

With this constant vision, all subjects can be reallocated, given point, fructified and made purposeful. Certain subjects are thrust upon us by modern science—such as:

- I—Basic study of life in our present Western World.
- II—The Family—love, courtship, marriage and parenthood.
- III—Working knowledge of normal and morbid psychology.
- IV—Principles of case work—fundamental concept of social work.
- V—Methods of cooperation with existing agencies and the constructive relief of poverty.
- VI—Human factor in industry—unemployment.

Lecturers can be brought in at regular intervals who will willingly speak to the students on specialized subjects. The Dean would arrange with a nearby family agency so that the men could do field work, under direction of a case supervisor for two or three afternoons a week during their middle or senior year.

The first help will come from the seminary trustees. They must cooperate with the Deans and recognize that the students are not being trained to be social workers, but trained to have a social awareness and a social consciousness that will give them a technique to enable them to work intelligently with existing agencies in making the proper placement of cases; trained also that they may make purposeful and socially intelligent house to house visitations.

The Bishops will help the Deans by asking them the needs (social, moral, physical and spiritual) of an individual candidate, also permitting the Dean to recommend such training for the summer recess or for a clinical, or diaconate year that will make for a well rounded and whole man. It is well known that some of the finest material for the ministry turns away to so called "altruistic secular vocations" because of an inability to accept the program that organized religion offers.

There is nothing wrong with the ministry except for the fact that we have too frequently been guilty of training men for

canonical rather than for life work. The Cincinnati Summer School in Social Service for Candidates for the Ministry and Junior Clergy was organized in nineteen hundred and twenty-three to be used as a laboratory in applied religion for a seminary that is located eight miles from a city that has ten thousand people and sixty-five miles removed from a city of one hundred thousand. The Summer School has had a gradual growth beginning with four men from one seminary to eighteen men from ten seminaries. This summer we had an enrolment of twenty-five men.

Seventy-five men have attended the Summer School during the past seven years. Every summer (shortly after the opening of the school) depending upon the size of the group, a certain number of men approach the Director with the statement, "If I like social work and the social agency cares for my services, I think I shall remain in social work and not return to the seminary." They are so surfeited with the unreality of theological education as they have found it up to that time that they are ready to quit. After they are shown the potentialities of their profession that as clergymen, they may be good social workers, plus, they inevitably return to their respective seminaries restored to their vocations, inspired and greatly encouraged. That we have saved fifteen of these men for the church is due only to the fact that we have been able to prove to them that religion can be related to life and life's problem.

I am very sure that the men who have worked in the Social Service Department of the Cincinnati General Hospital with its nine hundred patients know more clearly than before the economic status of families, especially under the stress of illness and misfortune; that disease may be a corollary to poverty, ignorance, bad housing and dependency. Men who have spent the summer in the receiving ward at Longview Hospital where two thousand patients are detained for mental illness, will be ever mindful that mental breakdown may be augmented by complex social condition, bad housing and vicious inheritance. Their ministry will be much more alert to the vast problems of mental hygiene that are making increasing demands and serious inroads upon our highly organized civilization. Emotional

tendencies and religious experiences are here also studied in their relation to religious manias.

Men who spend the summer as Probation Officers in the Adult Probation Department of the Common Pleas Court studying the causes of crime in more than three hundred cases have a great opportunity of uncovering whence come the weaknesses of human nature. Motor car stealing, larceny, burglary and forgery may be due in part to inherent traits, but it is more likely that poverty, illness, broken homes, unemployment and low grade mentality play an important part in the cause of crime.

Men who have devoted their time as Probation Officers in the Juvenile Court have in consequence a much clearer idea about the relationship of crime and delinquency to conditions in the home. Visits to the home repeatedly disclose the fact that mother and father are both forced to be away at work, or that the widowed mother is the bread winner, the children being without supervision or raised in the streets. These men do not question the value and need for sex education. In the Juvenile Court as well as the Adult Probation Department they see the relationship between physical disability and crime, the consequent imperative need for physical, psychological and psychiatric examinations.

Seminary men who were sworn in officers at the Cincinnati Work House where more than six hundred men and women are incarcerated have an opportunity for welfare work with humanity at its lowest. Illiteracy, disease and low grade mentality are found to be directly responsible for criminal tendencies. Classes are formed in elementary English and reading, and lecturers secured for classes in citizenship and health education. Baseball teams are organized so that prisoners are not obliged to go to their cells in the early evening hours as was formerly required. Ample time is provided for personal work and many families have been reestablished and their church affiliation restored.

I could tell you of many other positions made possible for these students with such agencies as the Associated Charities, Central Mental Hygiene Clinic, Handicap Bureau, St. Edmund's Boys' Home, Municipal Police Court, Ohio Humane Society,

Shoemaker Colored Welfare Center, etc., but the time that was allotted me has expired.

In closing, may I say briefly—the essential principles and necessary steps of any scientific method are very simple. "It consists of observing under whatever controls are necessary, what consequences follow what conditions." This is just as true in religion as it is in science. On this basis modern medicine has converted private health into public health. By the same token religion must convert inspiration, aspiration and self dedication into objective expression and practical achievement in accordance with the most enlightened knowledge of each generation. Religion is not an end, but a means by which the clergy of the future must be trained to be "Social Diagnos-ticians," "Social Engineers" and "Scientific as well as Spiritual Leaders of Men."

SPEAKING OUT FOR THE COLLEGES

RUTH E. ANDERSON

The secretaries of the constituent boards of the Council were requested by Dr. Kelly to furnish the academic records of the leaders of their respective denominations. In the list compiled from their replies are 688 officials, board secretaries, bishops, editors, state and regional secretaries, etc., representing the chief executives and leaders of thirteen denominations, of whom approximately two thirds received their undergraduate training in colleges of the denomination which they now serve. Colleges of other denominations trained less than 2 per cent while state and independent institutions contributed but 13 per cent. In a few instances no information was given as to the educational background and about 8 per cent are not college graduates.

As would be expected, there is considerable variation among the denominations in the proportion of the leaders trained in their own colleges. While in the Seventh Day Baptist Church we find one hundred per cent of the executives so educated, the proportion in the Protestant Episcopal group is about fifteen

per cent. Yet in the church of the Brethren with a list of 103 names the percentage is 97. In four of the thirteen denominations, as shown in the table below, 75 per cent or more of the officials were graduated from the denomination's own colleges. In only two groups—the Protestant Episcopal and the Mennonite—is this proportion less than 50 per cent.

PERSONNEL OF THIRTEEN DENOMINATIONS TRAINED IN OWN COLLEGES

Denomination	Total Number Listed	Percentage Trained in Own Denom. College*
1. Seventh Day Baptists	7	100.0
2. Church of Brethren	103	97.0
3. Disciples	65	77.0
4. United Lutheran	36	75.0
5. Methodist Episcopal	124	72.6
6. United Presbyterian	13	70.0
7. Christian	127	60.0
8. Northern Baptist	44	59.0
9. Methodist Protestant	7	57.0
10. United Brethren	26	54.0
11. Reformed Church in America	36	53.0
12. Mennonites	26	42.0
13. Protestant Episcopal	72	15.2
 Total	 688	 64.0 Average

*Includes 12 persons who apparently had no college training prior to their entrance to a theological school of own denomination.

In any interpretation of these figures, however, it must be recognized that a very large majority of these men and women received their college training twenty-five years or more ago, and the trend apparent in this group may not be so marked a quarter of a century hence.

THE BOARD SECRETARIES' LITERARY OUTPUT

Feeling that the contribution through the press of the personnel of the Boards of Education to the cause of Christian education was of the greatest importance, the Editor invited the Secretaries of the constituent Boards of the Council to send in for publication in **CHRISTIAN EDUCATION** data concerning their literary output for a year past. The data submitted will be found suggestive and stimulating. The reports are presented as received from the several Boards:

The Board of Education of the Northern Baptist Convention**1. FRANK W. PADELFORD, Executive Secretary:**

With a good deal of chagrin I acknowledge that I have no contribution to make to the matter of publicity through the press. That is a phase of work to which we have given no attention at all. I know it is a great mistake but we simply have not the people to do it and there are some other reasons why we have avoided sending articles to the denominational papers. For these reasons I have nothing to contribute to your collection save a part of my report, which I have devoted this year almost entirely to a discussion of the future of the Christian college. You might find this worthy of attention as it seems to have been received favorably by a considerable group of people.

Christian Education Department, the Christian Church**1. W. A. HARPER, President:**

I have written a great many things during the past year for church papers. I write an editorial every two weeks for *The Christian Sun*, of which I am an associate editor, and occasionally an article for *The Christian Union Quarterly*, of which I am also an associate editor.

When *The Herald of Gospel Liberty* and *The Congregationalist* united, *The Journal of Christian Education*, of which I had been editor for seven years, was merged with this publication. Up until last March I had been the editor of that Journal and had written Editorials every month for it.

Two articles for *The Congregationalist and Herald of Gospel Liberty*: "Religious Education at the College Level," "Teaching Through Life."

One article appeared in **CHRISTIAN EDUCATION**, "Measuring the Christian Quality of a College." *Religious Education* is to

carry an article in the next issue, entitled, "The Place of Religion in Education." *The Charlotte Daily Observer* carried an article entitled "Character and the Curriculum."

A pamphlet entitled *The Genius of the Christian Church*.

Congregational Education Society; Congregational Foundation for Education

1. HERBERT W. GATES, General Secretary:

So far as I am concerned, my contributions during that period are limited to "Missionary Education In The Church," published by the Pilgrim Press and written as a text for unit 106 in the Leadership Training Curriculum of the International Council, and various miscellaneous religious education articles for *The International Journal* and similar papers, of which I have kept no official record.

2. W. R. KEDZIE, Secretary, Foundation for Education:

I have published no articles, except such as have been printed in *The Congregationalist* in the regular program of our work.

3. JOHN LESLIE LOBINGER, Secretary, Department of Missionary Education and World Friendship:

Book:

Educating for Peace, by Elizabeth and John Leslie Lobinger, Pilgrim Press. 1930. \$2.00.

Articles:

"Stewardship of Service," in the *Westminster Uniform Lesson Teacher*, June, 1930.

About twenty-five comments on Christian Education and Christian Life topics in *The Wellspring*.

Contributions to routine publications such as the *Bulletin, World Friendship*; pamphlets such as *Forty Plays and Pageants*, etc., etc.

4. ERWIN L. SHAVER, Secretary, Department of Leadership Training:

Book:

Training Young People in Worship, co-author with H. T. Stock; Pilgrim Press, July, 1929. Approved text for course No. 301, Adolescent Worship, in the Standard Leadership Curriculum.

Articles:

Series of seven articles treating of various teaching values in the New Closely Graded Church School Courses,

- published in *The Elementary Magazine*, September, 1929, to May, 1930, with titles as follows:
- “The Bible in the New Graded Courses.”
 - “Education for Temperance in the New Graded Courses.”
 - “World Friendliness and Peace in the New Graded Courses.”
 - “The Missionary Program of the Church in the New Graded Courses.”
 - “The Social Message of the Gospel in the New Graded Courses.”
 - “Evangelism and Church Loyalty in the New Graded Courses.”
 - “New Courses for Old.”
 - “Democracy in the Church School,” *Sunday School Executive*, September, 1929.
 - “The High School Curriculum,” *The Westminster Leader*, October, 1929.
 - “The Bible Comes Into Its Own in the Closely Graded Lessons,” *The Pilgrim Elementary Teacher*, October, 1929.
 - “The Impossibility of a One-Theme Session: As Illustrated in the New Closely Graded Lessons,” *The Pilgrim Elementary Teacher*, November, 1929.
 - “The Social Gospel: As Presented in the New Closely Graded Lessons,” *The Pilgrim Elementary Teacher*, December, 1929.
- Series of six programs for teachers' meetings in *The Sunday School Executive*, January to June, 1930, with the following titles:
- “Taking Stock of Our Teaching.”
 - “The February Teachers' Meeting—Our Supreme Aim.”
 - “The March Teachers' Meeting—Setting Forth the Truth.”
 - “The April Teachers' Meeting—A Good Discussion.”
 - “The May Teachers' Meeting—Encouraging Scholars to Study.”
 - “The June Teachers' Meeting—Teaching Through Play.”
- “Young Children and Bible Stories,” *First Steps in Christian Nurture*, January, 1930.
- “Making Lessons Interesting and Practical,” *New Century Teacher*, January, 1930.
- “The Local Church Becomes a School,” *The Congregationalist and Herald of Gospel Liberty* (American Missionary Number), March, 1930.

"When a School Is Not a School," *International Journal of Religious Education*, June, 1930.

5. HARRY THOMAS STOCK, Secretary, Department of Young People and Student Life:

Books:

Church Work With Young People.

Training Young People In Worship, in collaboration with E. L. Shaver.

A Christian And His Social Relationships (Young People's Departmental Graded Course; Westminster Press).
Senior Discussion Problems, 1st and 2nd quarters, 1930-31. (Senior Departmental Course; Westminster Press.)

How To Improve A Young People's Program.

Magazine Articles:

"When Summer Comes," *The Congregationalist and Herald of Gospel Liberty*, March 13, 1930.

"The Educated Adult," *Knox Alumnus*.

"Study And Discussion Units," *The Westminster Leader*.

"Vital Church Membership," *International Journal of Religious Education*.

"New Year's Eve," *International Journal of Religious Education*.

"Comments On Graded Lessons," *The Church School Journal*.

"Worship Services For September," *International Journal of Religious Education*.

Regular Contributions:

CHRISTIAN EDUCATION; *Christian Endeavor World*; *The Wellspring*.

Board of Education, General Conference of the Mennonite Church of North America

1. S. K. MOSIMAN, Chairman:

I am sorry to say that the Mennonite Board of Education has no publications to list for this year.

The Board of Education of the Methodist Episcopal Church

1. WILLIAM S. BOVARD, Corresponding Secretary:

Vanishing Denominationalism (a monograph). Various articles for the church publications.

2. ALBERT E. KIRK, Secretary, Division of Educational Institutions:

Editor of *The Christian Student* and of *The American Student Series*. Has contributed various articles to church and other periodicals, and has written as one number of *The American Student Series*, "The Rise of the Junior College Movement: Its Significance for the Four-year College."

3. WARREN F. SHELDON, Secretary, The Wesley Foundation Joint Committee:

Several monographs and articles including "The Church and the College" and "The Job of the University Pastor," (the latter published in *CHRISTIAN EDUCATION*).

4. JOSEPH P. MACMILLAN, Assistant Secretary, Division of Educational Institutions:

Two articles for *The Christian Student* entitled "The Significance of the Student Loan Fund" and "The Distribution of the Funds of the Board of Education."

5. MERRILL J. HOLMES, Secretary, Institutions For Negroes:

Editor of *The Christian Educator*. Several articles for *The Christian Educator* and other publications.

Board of Education, Methodist Episcopal Church, South

1. ROBERT H. RUFF, Secretary, Promotion and Finance:

Pursuant to your request we are listing the contributions which our department has made in the matter of publicity and promotion.

1. Publication of *Christian Education Magazine*.

2. *Campus News*—a weekly four page news letter to the church and secular press.

3. "Serving While Saving."

4. "Workmen Unashamed."

5. "Church College Day."

6. "A Personal Letter."

7. "Manual for Student and Religious Workers." (Prepared by Dr. Culbreth and Mr. Long.)

8. "Student Worship." (Prepared by Mr. Long.)

The Presbyterian Church in the United States; Department of Christian Education and Ministerial Relief

1. HENRY H. SWEETS, Secretary:

The year 1929-30 was not a very prolific year in our publication department. We published two of my addresses, "Educa-

tion and Religion," and "The Fundamental Task," and a "Going Away to College Service," an address by Dr. Wm. Hoge Marquess, "What College Shall I Choose," and the Minutes of the Meeting of the Presbyterian Educational Association of the South. We, of course, get out our Annual Report and also a booklet, "Monuments in Living Leaders."

Every month we prepare articles for *The Presbyterian Survey*, which is the official monthly organ of our church. We also supply a large amount of material to our church papers—*The Christian Observer*, *The Presbyterian of the South*, and *The Presbyterian Standard*.

We have on our staff, Miss Margaret Lane, who uses the pen name "Mildred Welch." We are constantly putting forth stories from her pen that are exceedingly choice gems. They have been used extensively in the work with our boys and girls and young men and young women.

The Board of Education of the United Presbyterian Church of North America

1. JOHN E. BRADFORD, General Secretary:

During the past year this Board has issued no publications other than its annual report.

Another means of publicity is through the columns of *The United Presbyterian*, which issues a special Educational Number once each year.

My associate, Mr. Shaw, who is in charge of the Department of Young People's Work, has a page in *The Christian Union Herald* for which he regularly supplies material. He also issues a mimeographed bulletin at least once a month to a regular list of about six hundred leaders in Young People's Work throughout the church.

Department of Religious Education; Protestant Episcopal Church in the United States of America

1. JOHN W. SUTER, JR., Executive Secretary:

"Some Answers to Questions." *The Churchman*.

"Ourselves, Our Children, and God." *Girls Friendly Record*.

"These Things Remain." *Religious Education*.

"The Missionary Department of Religious Education." *The Churchman*.

2. G. MILDRED HEWITT, Secretary for Church School Administration:

"Lenten Offering, Adventure of Faith." *Spirit of Missions*.

- "First Steps in the Church." *Findings in Religious Education.*
- "Organizing for Life." *Findings in Religious Education.*
- "Making Christmas Merry." *Findings in Religious Education.*
3. FRANCES EDWARDS, Secretary for Curriculum:
"Curriculum Building in Your Parish." *Findings in Religious Education.*
4. LILY CHESTON, Secretary for Mission Study for Young People:
"Our World at Work." *Findings in Religious Education.*
5. C. LESLIE GLENN, Secretary for College Work:
"Students are Impatient Too." *Findings in Religious Education.*
"Shock Troops." *Findings in Religious Education.*
"Recruiting for the Ministry." *Spirit of Missions.*
See Christian Education.
6. EDNA EASTWOOD, Secretary for Home Study:
"Eliminating Isolation." *Home Department Quarterly.*
"Solving the Problem of Getting an Education at Home." *Home Department Quarterly.*
"Some 'Shut-In' Missionaries." *Home Department Quarterly.*
"Some More 'Shut-In' Missionaries." *Home Department Quarterly.*
"A House of Prayer." *Home Department Quarterly.*
"Work for the Isolated." *Witness.*
"Home Study for the Isolated." *Spirit of Missions.*
"Religious Education by Correspondence." *Rural Messenger.*
"Reading Courses for Adults." *Home Department Quarterly.*
"Church Fellowship for the Isolated." *Home Department Quarterly.*
"The Correspondence Church School." *Rural Messenger.*
7. THEODORE R. LUDLOW, Secretary for Adult and Missionary Education:
"Spiritual Growth Through Conference." *Findings in Religious Education.*

- "Placement of the Clergy." *Spirit of Missions.*
"India Leads the East in World Interest." *Spirit of Missions.*
"The Dangerous Adult." *Spirit of Missions.*
"The Adult Bible Class Problem." *Spirit of Missions.*

8. MABEL LEE COOPER, Secretary for Teacher Training:
"Religious Education of Today." Reprinted from an address.

John W. Suter, Jr., is editor of our departmental magazine, *Findings in Religious Education*, and Mrs. R. B. Kimball is assistant editor of it.

The Board of Education; Reformed Church in America

1. WILLARD DAYTON BROWN, Secretary:

1. A member of the Editorial Council of *The Christian Intelligencer*.

2. Contributing editor of *The Christian Intelligencer*, furnishing a page weekly under the caption "Point of View."

3. "History of Reformed Church in America," 160 pages, published in connection with the Tercentenary of the Reformed Church in America.

4. Specified space in *The Christian Intelligencer* and *The Leader* of our denomination presenting facts about this Board.

5. Large number of pamphlets in connection with the One Hundredth Anniversary of the Board of Education celebrated 1929-30.

6. Poster and pamphlet entitled, "Yesterday, Today and Tomorrow," promoting the work of our schools, colleges and seminaries.

The Board of Christian Education of the Church of the United Brethren in Christ

1. O. T. DEEVER, Secretary:
Pamphlets:

Manual of Christian Education. 36 pp.

Christian Education for The Church of the United Brethren in Christ. 11 pp.

Whither Christian Education? 27 pp.

Directing Youth To Higher Christian Education. 12 pp.

**The Board of Education of the United Lutheran Church
in America**

1. N. J. GOULD WICKEY, Executive Secretary

Name of Article	Where Published	When
1. "Opportunities for Sunday Schools to help the Board of Education"	<i>The Parish School</i>	October, 1929
2. "Christian Education Year, 1930, IS HERE"	<i>1930 Yearbook of the United Lutheran Church</i>	December, 1929
3. "Our Educational Institutions"	<i>Lutheran Men</i>	December, 1929
4. "Item from Board of Education of the U. L. C. A."	<i>Christian Education</i>	November, 1929
5. "Shall the Church College Be Closed?"	<i>The Lutheran</i>	17 Oct., 1929
6. "Religion in the Church College"	<i>The Lutheran</i>	7 and 14 Nov., 1929
7. "Lutheran Students on the Campus"	<i>American Lutheran Student</i>	December, 1929
8. "The Work of the Board of Education"	<i>The Lutheran</i>	30 Jan., 1930
9. "Justification of the Existence of Church Colleges in the 20th Century"	<i>Lutheran World Almanac 1929-30</i>	June, 1930
10. "The Church and Higher Christian Education"	<i>The 1931 Yearbook United Lutheran Church</i>	To be published Dec., 1930
11. Book Reviews		
Hites: "Effective Christian College"	<i>The Lutheran</i>	
Boyer: "Religion in the American College"	<i>The Lutheran</i>	
12. "Shall the Church College Teach Students How to Think and Direct them in What to Think?"	CHRISTIAN EDUCATION	May, 1930

2. CAROLUS P. HARRY, Secretary:

Luther League Topics:

"Being Loyal to our Work," "What does our Church Ask of us," "Plans for the Year," "Uprooting the Causes of War," "Thanksgiving through Thanksliving," etc. (total, 22).

3. C. S. BAUSLIN, Secretary:

"Our Inheritance" in *The Lutheran*, 24 October, 1929.

4. MARY E. MARKLEY, Secretary:

"We Heard, We Saw, We Felt" in *The Lutheran*, 5 December, 1929.

"First Word" in *Lutheran Woman's Work*, May, 1930.

"The Lutheran Student Association in the Orient" *American Lutheran Student*, May 1930.

5. MILDRED E. WINSTON, Secretary:

"The Church and the Student" in *The Synodical Bulletin of the Women's Missionary Society of the Virginia Synod*, Spring, 1930.

"The Student, The College, The Church" in the *Synodical Bulletin, Women's Missionary Society of the United Synod of New York*, Spring, 1930.

"First Impressions" in *Lutheran Woman's Work*, July, 1929.

"Our Lutheran Students" in *Lutheran Woman's Work*, May, 1930.

THE WORKER'S BOOKSHELF

Theism and the Modern Mood, W. M. Horton. Harper's, \$2.00. In the first two chapters the author discusses the temper of the age and the meaning of humanism. The third chapter is an examination of human experience, with the intention of discovering whether we may be empirically certain of the existence of God. This God is provisionally defined as (at least) "that supremely worthwhile Being by devotion to Which (or Whom) man may attain the most vigorous vitality and the highest degree of selfhood of which he is capable." Such a God unmistakably exists in (1) "my own better self," (2) the "best in our human heritage," (3) "a vast cosmic drift or trend toward harmony, fellowship, and mutual aid, whereby our efforts to create a just equilibrium in human affairs are supported and sustained." The last chapter treats of the God "rooted in the heart of the universe" who is discovered by the "uttermost venture of faith." This is the Christian God who is more than is universally experienced by the processes discussed in the third chapter—this "plus" comes to only those who make the great venture of faith.—H. T. S.

The Mighty Medicine, Franklin Henry Geddings, Macmillan, \$2.00. The first part of this volume presents a mass of evidence which proves that modern man is not guided by reason and that religion and education are both processes by which genuine progress is being retarded. "Our basic education . . . is reminiscent of incantation, of magic. It is a deduction of the mighty medicine made in tribal antiquity by the medicine man." Psycho-analysis, for example, is one of the "cults of quackery." This mass of facts is generously spiced by an assortment of the author's prejudices.

The last two thirds of the volume presents constructive suggestions to the educator. The new liberal education has as its task that of shaping "a mind attentive, persistent, organized and liberal." The small child must be developed as a member of society; he "becomes a full-fledged member of society; on the day when first he makes or tries to make other children do as he wants them to do." The high school should make "generous-minded, loyal citizens," should cultivate intellectual honesty and should develop a pride in work well done. The college is reserved for an intellectual aristocracy. Certain permanent possessions are to be expected of the graduate, namely: how to use his own language well, how to consult the important works of reference, and what literature and history and science are.

There is a place for religion in a world of intelligence.

"While science is our attempt to understand reality (the universe), religion in its more general phase is our attempt to accept our relation to reality and to live in the universe as ordained. As an attitude religion is the will to 'carry on' whate'er betide. As an emotion it is faith in the possibilities of life, in hourly conflict with a prostrating fear of uncanny evil. As effort, socially elaborated in ritual, it is an awe-inspired and awe-inspiring attempt to forefend mysterious evil and to draw upon mysterious sources of strength."—H. T. S.

Science and the New Civilization, Robert A. Millikan, Scribner's, \$2.00. These articles and addresses fall clearly into two types: first, those in which the author speaks authoritatively of the developments of science; second, those in which he speaks of social issues with the faith and sincerity of a high-minded

Christian citizen. In the first class are such enlightening chapters as "Available Energy" and "The Last Fifteen Years of Science." They are most revealing to the layman. Dr. Millikan has high hopes for the future and does not agree that modern scientific discoveries are likely to be misused by men of wrong purpose. In his chapter on "Alleged Sins of Science" he maintains that all progress comes from knowledge; he will not admit that increased knowledge presents an opportunity for social injury which is equal to that for social good. If all scientists, or all men to whom the points of science are available, were of as noble a character as Dr. Millikan the future of the race would be assured. But the author's faith in humankind seems to outdistance the evidence of history. The final chapter on "Three Great Elements of Human Progress" contains a statement of deep Christian faith and is an illustration of how the Christian scientist may help in the building of a lasting civilization. But such a development will not be due to *science* alone; rather it will come through the effort of the *scientist* who is guided by Christian motives.—H. T. S.

The College Student Thinking it Through, Jessie A. Charters. Abingdon Press, \$1.50. Each chapter in this volume begins with several excerpts from letters or interviews or papers in which students air their perplexities. The author, a student of psychology and pedagogy, builds upon these a discussion intended to stimulate the readers to think through to a constructive philosophy of life and a wholesome attitude toward self. Among the major issues faced are: religious experience, conduct, adjustment of personality, inferiority complex, making friends, developing character. The style is direct, the language non-technical, the point of view in accord with both science and religion. This book should be available for students to read and for the counselor to consult.—H.T.S.

THE HANDBOOK FOR 1931

A handbook that is a *handbook*—not just in name—is the promise of the editors, and its issue as the January number of **CHRISTIAN EDUCATION** marks it as an up-to-the-minute reference work for 1931.

Do you know the functions of the church boards of education? for the first time you will find them brought together here in concise form. Have you wondered how some schools are related to the church? The Handbook for 1931 explains. And as for statistics, there will be the latest and most complete available for the 800 odd institutions affiliated with 21 denominations. The standards of the accrediting agencies for colleges, junior colleges and secondary schools are again included for ready reference and comparison.

An up-to-date list of university pastors in a new arrangement is certain to prove a popular feature. The lists of foundations and educational and religious associations, almost double the number published before, will be a real boon to the busy executive. This handy volume will save reference to many.

The outstanding new feature, not duplicated in any publication, is the list of teachers of Bible, religion and religious education in tax-supported institutions of higher learning as well as in the affiliated colleges, junior colleges and secondary schools of the Council. Other chapters of particular interest are Bishop Nicholson's history of the Council of Church Boards of Education, written especially for the Handbook, and Dr. Kelly's statement of the functions of the Council.

Space does not permit the enumeration of other items, but in this Handbook will be found the rare combination of a handy reference volume for educators and religious workers alike.

The book alone will be sold paper bound at \$1.00, but a subscription to **CHRISTIAN EDUCATION** placed now at \$2.00 will bring to your desk the nine issues of the year including both the December and January numbers. The boards of education are still giving the privilege of a club offer at \$1.00 per subscription.

THE WORLD FRIENDSHIP AWARD

Mrs. Anna F. G. Van Loan, of Babylon, New York, has established, in memory of her husband, Zelah Joy Van Loan, a Good-will Foundation, the income of which is to be administered by the Committee on World Friendship Among Young People, instituted by the Federal Council of the Churches of Christ in America, for the promotion of the spirit of friendship and understanding among the youth of the world.

The Foundation sponsors Prize Essay Contests, the theme of the first being: "Christ and World Friendship." The young people of North, Central and South America and the Caribbean region are invited to participate in this competition. Prizes for contestants in the United States and Canada in the amount of \$750 will be distributed as follows: 1st prize, \$300; 2nd prize, \$100; 3rd prize, \$50; thirty prizes of \$10 each.

The contest is open to any young person from 14 to 19 years of age, inclusive. Essays shall be not less than 750 nor more than 1,000 words in length. There will be two sets of judges—one to pass upon the essays from the United States and Canada named by the Committee on World Friendship Among Young People, and another to pass upon the essays from Mexico, Central and South America, and the Caribbean region, named by the Committee on Cooperation in Latin America.

All essays must be in the hands of the judges on or before January 15, 1931. For detailed information write to the Committee on World Friendship Among Young People, 105 East 22nd Street, New York, N. Y.

8542

HERE AND THERE

The Conference of Church Workers in Colleges and Universities of the United States will meet in triennial session at Edgewater Beach Hotel, Chicago, December 31, 1930 and January 1 and 2, 1931.

A statement of aim appearing on the program indicates that "for a number of years, leaders of youth have become perplexed concerning their religious message to young people. This Conference is set to state clearly THE REALITY OF THE SPIRITUAL and to open our eyes to the Real trends in current scientific and social thinking."

According to present plans, guest leaders of the Conference include Rufus M. Jones, Charles A. Elwood, Arthur H. Compton, Henry Nelson Wieman, Frank O. Holt, Raymond M. Hughes, President W. L. Lingle.

Members of the Conference who are expected to appear upon the program include William P. Lemon, Lewis B. Hillis, David R. Porter, J. Elliot Ross, Harold Carr, George R. Baker, M. Willard Lampe, Harry Thomas Stock, Dana G. How, Lee J. Levinger, C. Leslie Glenn, Charles W. Gilkey and others. Programs are soon to be mailed to Conference members. For further information address Conference Chairman Milton C. Towner, Department of Higher Education, University of Chicago, Chicago, Illinois.

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SOUTHWESTERN College of Memphis, Tennessee, has successfully completed a campaign for \$155,000 which places it in a financial condition, with its indebtedness removed, to be eligible for consideration by corporations and foundations and people of large means. SOUTHWESTERN is under the auspices of the Presbyterian Church.

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Figures released September 10, by the Registrar of Drew University indicate that the Graduate School will receive some seventy new students representing an increase of approximately fifty per cent over last year and that the College of Religious Education and Missions will start its first year's work with twenty-five more senior college students.

University officials credit the rapid increase in the number of graduate students chiefly to the extensive and thorough reorganization made last year in the curricula of the Graduate School which put Drew noticeably to the front as an experimenter in educational technique.

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On December 27-31, 1930, there will be held at Detroit, a National Student Faculty Conference for the sharing of experience concerning the place of religion and the agencies of religion in college and university life. Seven commissions have in charge the preparation of the program in the chief fields of interest—administrative policy, the educational system, the social and organized life of the campus, morals in a day of relativity, social attitudes and responsibility, counseling, the place of religion in higher education.

* * * * *

Attorney General Wm. D. Mitchell has rendered an interpretation of the Morrill Act which supports the ruling of the Department of the Interior that the University of Wisconsin was acting within its rights by making military drill optional. This, of course, reverses the interpretation in favor of compulsory drill which has been accepted and acted upon for decades by the Land Grant Colleges.

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The editor advises especially the staff members of the Council and of the several Boards of Education to read Dr. Frederick P. Keppel's *The Foundation—Its Place in American Life*, published by the Macmillan Company. No one can be a fully equipped specialist in the modern trends of education who is not acquainted with the genius, the aspirations, the methods, and let it be said the power of our great educational foundations. Dr. Keppel, with characteristic modesty and with remarkable insight, sets forth the meaning of the foundations and outlines in general terms their past and prospective service to American education. If the staff members of the Council and the Boards of Education are inclined at times to become discouraged because the fields appear not to be white unto the harvests it might be well to reflect upon one of Dr. Keppel's questions—"Did you

notice in the more recent report regarding the experiments in the velocity of light from the Mt. Wilson Observatory of the Carnegie Institution that thirty thousand separate measurements had been made before the results were announced to the public?"

* * * * *

IN a religious census taken at the University of California, Berkeley, this spring by Mr. E. L. Devendorf, General Secretary of the Young Men's Christian Association at that institution, two great evidences are brought out of a larger Christian interest in the study body. First, the percentage of "No Preference" students this year is twenty per cent less than the average of "No Preference" students during the last five years. Second, if a comparison were made of the number of students of each denomination in the state university with the number of that denomination in the state at large, in almost all cases it would be found that the denomination has a greater percentage of students in the University than it has percentage of lay members throughout the state. This means that larger numbers of the students of the state—those who are training for future leadership in all lines of endeavor—have a Christian membership than is common for all the people of the state outside of student ranks. If we were also to take into consideration the denominational schools, this preponderance of Christian interest (in student ranks) as compared with the interest of the adult civilian population would be still greater.

A LIST of fifty important religious books published during the library year 1929-1930 may be obtained from the American Library Association, 520 North Michigan Avenue, Chicago, Illinois. This list, like those of previous years, represents widely different types of thought.

THE five-day week for members of the administrative staff of The George Washington University, Washington, D. C., has been declared by the Board of Trustees of the University. In announcing the adoption of this policy, Dr. Cloyd Heck Marvin, President of the University, said: "The George Washington

University, in its interpretation of modern social needs and in the belief that sound theory is the most practicable thing in the world, is carrying out a policy which it believes will be of service in the development of our social order. After all is said, that which must be watched in our modern social development is this: How will such development help the men and women it serves to grow?"

THE tenth annual American Education Week, under the sponsorship of the American Legion, the United States Office of Education and the National Education Association, will be observed November 10-16, 1930. It is the purpose of this annual event to acquaint the public with the aims, achievements and needs of the schools.

THE following college presidents were recently appointed to represent the interests of the colleges of liberal arts as they relate to the Ohio State Department of Education: Presidents E. D. Soper, Ohio Wesleyan; C. F. Wishart, Wooster; E. S. Parsons, Marietta; E. H. Wilkins, Oberlin; W. G. Clippinger, Otterbein.

THE Methodist Colleges of Ohio have jointly published an educational pamphlet for use on Christian Education Day which was founded by the late Bishop Theodore S. Henderson. Copies may be obtained by writing to the presidents of the following institutions: Ohio Northern University, Baldwin-Wallace College, Mount Union College, Ohio Wesleyan University.

The Chicago Theological Seminary

(Founded in 1855)

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